

AUGUSTA HISTORICAL BULLETIN



AUGUSTA COUNTY HISTORICAL SOCIETY

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NOTICE

Dues are assessed for each calendar year. Notices of dues are sent in November prior to the year in which due. This is done to allow you to pay and take the income tax deduction in the year you prefer. Members who have not paid by February first are re-billed. Members who have not paid by May first are dropped from membership.

It is urgent that the society be promptly notified of changes of address. Bulletins which cannot be delivered by the postal service will not be forwarded due to high postage rates.

Augusta County History, 1865-1950, by Richard K. MacMaster, \$33.85 postpaid

Copies of the *Augusta County Historical Atlas* are still available—\$20.22.

Shirey's Guide Book to Augusta County, Staunton, and Waynesboro, Virginia by Paul C. Shirey, \$1.75

Howard M. Wilson, *Great Valley Patriots*, \$15 plus \$1.50 postage and handling, plus sales tax where applicable

Copies of the Augusta Declaration of 1775 are available @ \$3.00 plus \$1.00 postage.

Copies of this issue to all members

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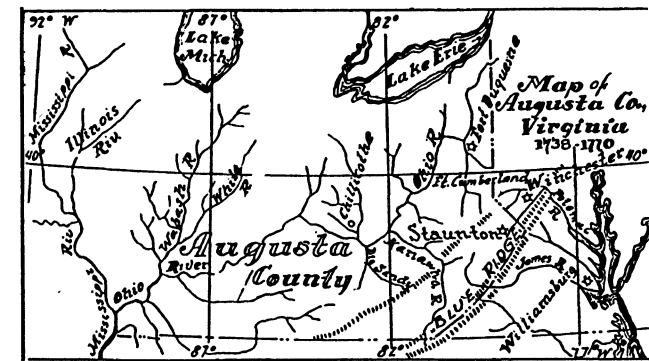
In Memoriam

New Members of the Society since Spring 1988

A purpose of the Augusta County Historical Society is to publish *Augusta Historical Bulletin* to be sent without charge to all members. Single issues are available at \$4.00 per copy.

The membership of the society is composed of annual and life members who pay the following dues:

Annual (individual)	\$7.00
Annual (family)	\$10.00
Annual (sustaining)	\$25.00
Life Membership	\$125.00
Annual (Institutional)	\$10.00
Contributing — Any amount	



JED HOTCHKISS

Augusta County, Virginia, celebrates 250 years of existence beginning November 9, 1988. Since the occasion will be celebrated after this issue of the Augusta Historical Bulletin goes to press, we are publishing a copy of the act from Hening's Statutes, Volume V, Chapter XXI, pages 78, 79, 80, November 1738, in the 12th year of the reign of George II.

CHAP. XXI.

An Act, for erecting two new Counties, and Parishes; and granting certain encouragements to the Inhabitants thereof.

I. WHEREAS great numbers of people have settled themselves of late, upon the rivers of Sherando, Cohongoruton, and Opeckon, and the branches thereof, on the north-west side of the Blue ridge of mountains, whereby the strength of this colony, and it's security upon the frontiers, and his majesty's revenue of quit-rents, are like to be much increased and augmented: For giving encouragement to such as shall think fit to settle there,

II. Be it enacted, by the Lieutenant-Governor, Council, and Burgesses, of this present General Assembly, and it is hereby enacted, by the authority of the same, That all that territory and tract of land, at present deemed to be part of the county of Orange, lying on the north west side of the top of the said mountains, extending from thence northerly, westerly, and southerly, beyond the said mountains, to the utmost limits of Virginia, be separated from the rest of the said county, and erected into two distinct counties and parishes; to be divided by a line to be run from the head spring of Hedgman river, to the head spring of the river Potowmack: And that all that part of the said territory, lying to the north-east of the said line, beyond the top of the said Blue

ridge, shall be one distinct county, and parish; to be called by the name of the county of Frederick, and parish of Frederick: And that the rest of the said territory, lying on the other side of the said line, beyond the top of the said Blue ridge, shall be one other distinct county, and parish; to be called by the name of the county of Augusta, and parish of Augusta.

III. *Provided always*, That the said new counties and parishes shall remain part of the county of Orange, and parish of Saint Mark, until it shall be made appear to the governor and council, for the time being, that there is a sufficient number of inhabitants for appointing justices of the peace, and other officers, and erecting courts therein, for the due administration of justice; so as the inhabitants of the said new counties and parishes be henceforth exempted from the payment of all public, county, and parish levies, in the county of Orange, and parish of Saint Mark; yet, that such exemption be not construed to extend to any of the said levies laid and assessed, at or before the passing of this act.

IV. *And be it further enacted*, That after a court shall be constituted in the said new counties respectively, the court for the said county of Frederick be held monthly, upon the second Friday; and the court for the said county of Augusta, be held upon the second Monday, in every month: And that the said counties and parishes respectively shall have and enjoy all rights, privileges, and advantages whatsoever, belonging to the other counties and parishes of this colony. And for the better encouragement of aliens; and the more easy naturalization of such who shall come to inhabit there,

V. *Be it further enacted*, That it shall and may be lawful, for the governor, or commander in chief, of that parish; but being inconveniently situated, the vestry with the assent of the parson, are desirous to sell the same, to enable them to purchase a more convenient glebe.

IX. *Be it therefore enacted, by the authority aforesaid*, That the said two tracts of land, with the appurtenances, be, and are hereby vested in the present vestry of the said parish, and the vestry of the said parish, for the time being; in trust, that they shall sell, and by deeds of bargain and sale, convey for the best price that can be got for the same, the said two tracts of land, with the appurtenances, by such descriptions they shall think fit, to any person or persons, who shall be willing to purchase the same; to hold to such purchaser or purchasers, in fee simple: And when the same shall be so sold and conveyed, in trust, for purchasing, with the money arising by such sale, a convenient tract of land, for a glebe, for the use of the parson of the said parish, for

the time being; and for building thereon, according to the directions of the act of assembly, in such case made and provided. And they are further impowered, and made capable, to take, receive, and hold, any lands, tenements, or hereditaments, to be purchased, or given, for a glebe, for the use of the parson of the said parish of Saint Paul, for the time being, for ever.



The First Executive Board

First row: Miss Mary Willson, Mrs. T. W. Quesenbery, Mrs. Frank Haines, Miss Nettie Caldwell, Miss Jennie Dugdale, president, Mrs. W. H. Wilkerson, and Miss Susie Terrell.

Second row: Miss Louise Quarles, Miss Lou Withrow, Mrs. J. S. Ellis, Mrs. McCarthy Driver, Mrs. Emmett Barger, and Miss Nannie Gilkerson.

Third row: Mrs. John Robson, Miss Mattie Cook, Mrs. J. H. Bell, Mrs. John Porter, Mrs. D. K. Walthall, and Mrs. Edith Chambers.



Meeting of Lexington Presbytery, 1896, in Waynesboro Church.

OUR PRESBYTERIAN HISTORY: A HERITAGE OF DEVOTION

By

Joseph B. Yount, III*

(Mrs. Virginia D. Edwards, pianist)

Earlier this year Waynesboro's First Presbyterian Church held a series of Sunday School classes in which we did what every Presbyterian church in Augusta County could do on its own accord: we traced the history of our congregation, its impact on our community, and its role in the development of our area, back through the past to the very settlement of this Valley and indeed to our roots in Ulster and Scotland.

Given the fact that Waynesboro's First Presbyterian Church was the first church of any denomination in Waynesboro, that it is one of the oldest daughters of the great Tinkling Spring congregation, and that its impact on life and culture in this section of Augusta County has been so exceptional, we were not surprised when the program chairman of the Augusta County Historical Society concluded that the story was germane to students of Augusta County history in general.

Acknowledging our major sources,¹ we adapted the last hour of the nine-part series and, with the marvelous piano artistry of Virginia Edwards, the gifted accompanist who had brightened the sessions at the church, we retraced our steps through the past, framing our thoughts with a hymn appropriate to retrospection, Faith of Our Fathers, Living Still.²

THE ROMAN TEMPLE ON WAYNE AVENUE

As our first segment of the journey we presumptuously undertook to cover the seventy-two years First Presbyterian Church spent in its Roman Temple on Wayne Avenue from the time it was built in 1911 until fire consumed it in 1983. We recognized that there were risks in studying recent history at close range but understood that our years in that great monument to the glory of God brought us to where we are today, furthering our ministry on the very eve of the Twenty-First Century.

Great was the enthusiasm with which the Waynesboro Presbyterians built their Roman temple in 1911, laying its cornerstone with the same Masonic ritual George Washington had used to lay the cornerstone of the nation's capitol, dedicating the \$32,000 structure with a mighty sermon by the president of Union Theological Seminary, then filling the great sanctuary with the rhythm of life and joyful Christian service in a small town that had sprung almost overnight in the decades around the century's turn from a quiet resort town to a booming manufacturing center.

*Presented at the Spring Meeting, 1988, of the Society.

member noting that the women stopped wearing hats only because after a while as fashion changed they could only find a new one by pulling it out of the attic.

As an example of the influence of our Presbyterian women on the congregation we reviewed the 77 years of happy Christian membership in our church of Katherine Coiner Barger, our first woman elder in 1964, happy, vigorous, and caring throughout her ninety years. In tribute to the growing role of women in our church we recalled her favorite hymn, Love Divine, All Loves Excelling, and the Victorian era alternate tune she preferred from the days of her youth.⁴

Too quickly we passed through the increasing activities of our church, as it continued its strong presence in a community that was growing rapidly year by year. We saw the development of greater mission activity in Japan, the Congo, Mexico, Brazil, and elsewhere, and looked to the facelift our sanctuary received in the 1960's and the 1973 organ that was heralded as certainly the finest one Waynesboro would ever see. Less than fifteen years would pass before the congregation's present historic organ would rise almost to the ceiling of a newly-built sanctuary.

The ministry and the caring had expanded, too, and the staff was augmented with a director of Christian education, a minister of music, and an associate minister. The somber worship pattern of John Knox and our first pastor, Parson William T. Richardson, saw many innovations, including such Lutheran or Episcopalian patterns as the Chrismon Tree and the Advent Wreath, the happy Cavalier custom of the Wassail Bowl on Twelfth Night, and a friendly spirit that laid a good foundation for the Baptist events we share today with our Baptist neighbors across the street.

We agreed with Marcia Freed Howard's description of us in the last historian's report before the fire: "We are a busy active congregation, dedicated to serving our Lord and furthering his work on Earth."

Little we knew when we sang The Light of God Is Falling that spring-time Sunday in 1983 that it would be the last hymn we ever sang in that gleaming white sanctuary of 1911. "*The light of God is falling Upon life's common way; / The Master's voice still calling, / 'Come walk with Me today.'*"⁵

GOthic CHURCH ON MAIN STREET HILL

Our second segment covered the years 1878 to 1911, our tenure in the Gothic brick church atop Main Street Hill that still stands, much modernized and secularized, serving as headquarters of The News-Virginian.

We encountered the Reverend Frank McCutchan, a vigorous young Confederate veteran, who preached to us for twelve years and with his own hands helped to build that handsome brick church to which the congregation moved in 1878. We admired his perseverance, his Christian demeanor, and sang again the hymn he had chosen for his ordination service, I Love Thy Kingdom, Lord.⁶

We enjoyed the gala lawn party of summer 1877, marvelling at the Chinese lanterns and other festivities with which the Presbyterian ladies

earned the \$150 necessary to make the final payment on the new church and its magnificent \$300 organ. With the dedication Sunday the following April our congregation was blessed not for the last time with the most beautiful and commodious church edifice in town.

We were happy to see our congregation engrossed in worthwhile service during this era, and we applauded its leadership in the areas of Education and Foreign Missions. We saw in the example of two sisters and two brothers from two of our original families a striking example of our congregation's Christian commitment to these important fields.

Louisa Jane Withrow, who led prayer at our Missionary Society meetings when women were forbidden to lead public prayer, lived 85 years, devoting 65 of them as a teacher and superintendent of the primary department of our Sunday School, 35 as Missionary Society president, and 50 as teacher in her school for small children; on her 80th birthday she was called a "power and inspiration second to none in the religious, social, and educational life of the town." We saluted her lovely memory with her favorite hymn, In The Cross Of Christ I Glory, Towering O'er The Wrecks Of Time.⁷

James Abbott Fishburne, long an elder in our church, drew inspiration from General Robert E. Lee while a student under him at Washington College, organized the school that bears his name in 1879, and died at 71, his last conscious utterance being a prayer for his boys.

Not to be overlooked in the education thrust of our congregation were the Winstons, who owned and operated the Valley Female Seminary on the present site of City Hall.

We saluted the work of our Presbyterian educators by singing a chorus of Hail to Fishburne! (The Fishburne Hymn): "*Through your portals to the future, F. M. S., we march with you!*"⁸

Our missionaries of that day included Miss Lou Withrow's sister, Evelyn Houston, mother of the young minister we mourned in 1912, who herself died in China in 1883, where she and her husband, Reverend Matthew Hale Houston, had served in the mission field since 1881.

Also noteworthy was James Fishburne's brother, Richard Baxter Fishburne, who went from our congregation to be the first medical missionary of the Southern Presbyterian Church to China.

We marvelled at the zeal and fortitude with which these young people sought to carry the Gospel throughout the world, valiantly proclaiming "We've A Story To Tell To The Nations."⁹

The time in our Gothic church atop the hill was brief, but it included two pastorates besides that of Frank McCutcheon — first that of our beloved author, professor, leader, and pastor, Dr. Alonzo Rice Cocke, who succeeded Frank McCutcheon and served from 1886 to 1901, a leading figure in Waynesboro, developer of the congregation's missionary work in Basic City, dead during surgery in Chicago at the age of 43.

He was succeeded by Dr. Charles R. Stribling, likewise a powerful

preacher, who during his ten years expanded the church and laid the foundations for the new building on Wayne Avenue.

The era atop the hill was a flourishing time for our church; in 1886 we were 22nd in size in Lexington Presbytery; five years later we were third.

CIVIL WAR AND AFTERMATH

The Civil War and aftermath occupied us on our third jaunt, the 28 years from 1850 to 1878, a time of radical change for the lives of our members and their community.

1850 saw us worshipping in the little brick church in the middle of the old cemetery, a structure built in 1824 and razed in 1878 to provide materials for the Main Street sanctuary. We watched with awe as the town grew. Mules pulled the first steam engine over Rockfish Gap in 1853, but by 1857 the train pierced the mountain and telegraph lines connected Waynesboro with the commercial centers of the nation.

Stuffy Mary Jane Boggs stopped at Mr. Gibbs' hotel and gave a disparaging account of its cleanliness and that of the town. Waynesboro's men, she wrote in her diary, were the laziest and ugliest in the world.

Our first pastor, Parson William T. Richardson, led our congregation during these pivotal years and taught the young men of the town in the Academy, organized in 1832 and long sustained by the town's leading Presbyterian families.

In church our Presbyterians balked at the idea of budgets and pledges, resisted the intrusion of instrumental music, observed the Lord's Supper at a long table in front of the pulpit just as they had in Scotland centuries before, and at times now sat for prayer instead of standing.

Thornwell and Dabney and other southern Presbyterian leaders sought scriptural justification for slavery; we watched with regret as the national Presbyterians met for their last General Assembly; Blest Be The Tie That Binds¹⁰ was the hymn with which it adjourned, and not for over 120 years were North and South again united in the church.

How we enjoyed the first flush months of the Confederacy, as we saw Parson Richardson speak to our local cavalry company as it marched off to war, and how we enjoyed it when young Elliott Fishburne, later so valiantly to earn his sergeant's stripes, described those Valley Rangers, bedecked in fresh new uniforms and slouch hats, that bright day when it all seemed an exhuberant adventure.

[piano: The Bonnie Blue Flag¹¹]

Soon it was all too tragic; we mourned the death of their commander, Major William Patrick, son of our beloved elder, Charles Patrick of Locust Isle — and we somberly read his epitaphs. Jeb Stuart wrote these words of him:

*"He lived long enough to witness the triumph of our arms
and expired in the arms of victory. The sacrifice was noble but
the loss to us irreparable."*

Stonewall Jackson agreed:

*"He fell in the attack while setting an example of gallantry
to his men, well worthy of imitation."*

We saw the gruesome war draw nearer, and death, destruction and privation come to the once-happy Valley. We witnessed the fall of the Confederacy, five weeks after Early's defeat at the Battle of Waynesboro had marked the end of organized resistance in the Valley.

That day — March 2, 1865 — was one the townspeople would never forget. We heard Samuel Woods describe the Yankee assault over what is now Florence Avenue hill across what is now Broad Street and up to where the Confederates were poised along present Pine Avenue. We saw the tragic death of Colonel William Harman; the narrow escape of the surgeon Major Hunter Maguire; the sparing of the Gallaher mansion, Rose Hall, by a Yankee officer who recognized the masonic sword regalia that the Presbyterian Mr. Gallaher had left hanging in the hall: the vivid impression the battle made on 14-year-old James Abbott Fishburne, as he watched from his Main Street home.

We passed through the eerie time right after Lee's surrender, when communications were cut off with Richmond and Baltimore, and we watched warily as the Yankee occupation force arrived in Staunton; the South had lost proportionately four times as many men as the North, and a sense of desolation was only gradually changed to hope.

We Presbyterians still worshipped in the little brick church on cemetery hill, and along with the rest of the Southern Presbyterians we found ourselves further and further estranged from the northern church, which we saw as growing more worldly and embracing theological doctrines alien to conservative Calvinism.

Waynesborians shared the southern tendency to withdraw into an idealized antebellum mystique; they kept their badges of mourning; "The Burial of Latane" hung in their parlors; they read "The Conquered Banner" and sang Dixie in their parlors.

Good and true old Parson Richardson, as Elliott Fishburne called him, served us until 1869, and a century later his great-niece, Miss Louise Quarles, recalled to us his favorite hymn: "*From ev'ry stormy wind that blows/From ev'ry swelling tide of woes,/There is a calm, a sure retreat—/'Tis found beneath the mercy-seat.*"¹² It was a most appropriate sentiment for a defeated people whose sole sustaining hope was in the Lord.

Reverend J. S. Baird, an Ohio native who grew up in South Carolina and preached in five border states from Arkansas to Maryland, was Parson Richardson's successor. His four years with us were transitional times. We had not psychologically adjusted to defeat, and economic progress was painfully slow; not until 1873 was the first new brick building erected in Waynesboro after the War; at last things appeared to be improving.

These early Reconstruction years saw kind Mrs. Bruce befriend our sexton's son, William B. Shepperd, who became a brilliant, effective, and

faithful missionary to the oppressed people of the Belgian Congo and never forgot the help he had received from Waynesboro's Presbyterians. In his memory we sang In Christ There Is No East Nor West to the black melody popular in his later years.¹³

CHAPEL TO CHURCH IN A GROWING TOWN

Our fourth expedition was through a happy and productive era in our history, a time of Chapel becoming Church in a growing town, 1818 to 1850, encompassing the pastorates of James Campbell Willson and Benjamin Moseley Smith, ministers of Tinkling Spring congregation preaching both at the mother church and at Waynesboro, and culminating in the establishment of Waynesboro as an independent church in 1846 under the pastorate of beloved Reverend William Richardson.

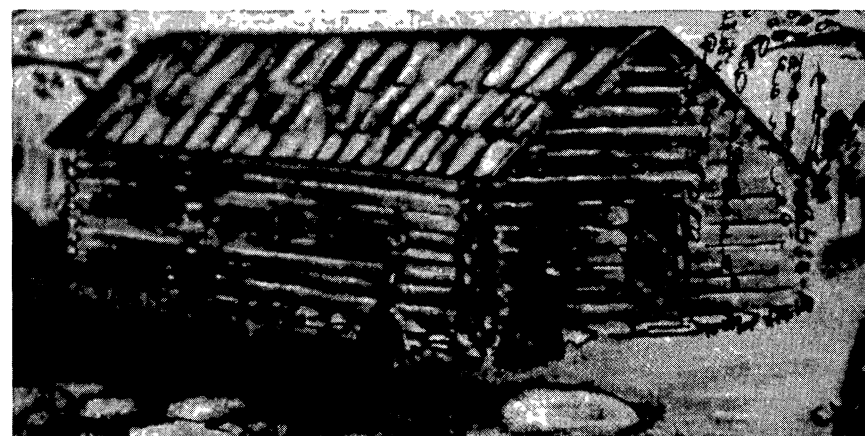
During this era Waynesboro grew from 250 to 500 inhabitants; Daniel Fishburne's family opposed his move here in 1819 because there was a wild and rollicking set in the town, but for these thirty years even the Tinkling Spring minister lived in Waynesboro.

We marvelled at the rigorous educational requirements our denomination put on its ministerial candidates even at this early time, enjoyed the fun of a country wedding, heard the hounds next door to the Lexington Presbyterian Church join in the chorus on almost every hymn, and noted that our Presbyterian sermon lasted far longer than the nearby Methodist one. Our elders were awesome, serious in demeanor, formal in frock coats and stove pipe hats. We knew better than to let them catch us playing cards, dancing, or breaking the Sabbath. Young Clement Fishburne took us on a happy 1843 Christmas house party in the nearby countryside, sleigh ride and all, and we looked in on the queer happenings at the home of our Presbyterian friend from Newport, Dr. McChesney, whose family was tormented by a poltergeist, still referred to in the vicinity as the McChesney ghost, which hurled stones across the room even as the visiting Presbyterian elders, sent from New Providence Church to investigate the phenomena took their dinner.

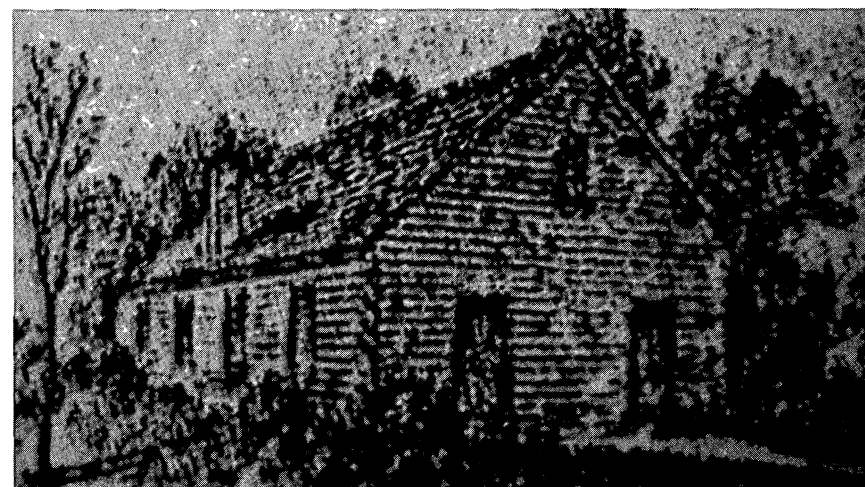
Reverend Mr. Willson preached twice on the Sabbath and once during the week, saw to the erection in 1824 of the little brick church on cemetery hill to replace the 1798 log structure that had been the first chapel in Waynesboro, started our Sunday School, and left his congregation bereaved when he died suddenly in the Waynesboro post office in 1840; his funeral drew hundreds, confident of the message of the Valley hymn of the era, There Is a Happy Land, Far, Far Away!¹⁴

Mr. Willson's successor, the young, scholarly, earnest, and fastidious Benjamin Moseley Smith, served Tinkling Spring and its Waynesboro chapel for the next five years and proved popular and efficient; like his predecessor, he was active in education, taught at the local Academy, was a founder of what became Mary Baldwin College and aggressive in his service on the board of Washington College.

He amused us when he recorded his visit with sturdy old German



Log church building at Tinkling Spring — the first church there — from Dr. Wilson's Tinkling Spring: Headwater of Freedom.



1798 log church built on cemetery hill in Waynesboro by the Tinkling Spring Presbyterians — the first church structure in Waynesboro.

Courtesy First Presbyterian Church, Waynesboro, Va.

Christian Coyner and his Scotch-Irish wife, Jane Ervin; we violated the confidence of the pastor's personal diary and saw how vividly he mirrored the lingering pride and prejudices dividing so many of the Scotch-Irish and their German neighbors.

At last it was June 1, 1846, the day on which we became an independent church with 49 charter members including the clerk of the Tinkling Spring session, three of its elders, two of its deacons, and twenty-five percent of its membership.

We paused and sang together a hymn that was the theme for Mary Evelyn McChesney's' monumental historical pageant held on the hillside at Tinkling Spring in 1951, O, God, Our Help in Ages Past.¹⁵

We met each of the 49 charter members of our Waynesboro Presbyterian Church, and noted particularly two remarkable people who would be the last survivors of the group: William Withrow, Jr., father of Miss Lou Withrow and Evelyn Houston, was a prosperous businessman and first mayor of Waynesboro, clerk of our session from 1854 to 1893, pioneer in our Sunday School where he and his daughter Lou set a 75-year-record for consecutive service.

His 49 years of minutes contained neither ink blot nor error, a record, the Presbytery noted, that was like his life: correct and stainless. He died in 1893, the last survivor of the 49 charter members.

Only two months previously the congregation had paid its last respects to Mrs. Margaret Guthrie Fishburne, cultivated widow of elder Daniel Fishburne, a successful merchant who died during the Civil War, leaving his 44-year-old widow with sons Elliott, our Civil War hero; James, who founded the military school; Nevins, a lawyer; Baxter, our medical missionary; and daughter Annie, a beloved teacher.

When Mrs. Fishburne and Mr. Withrow died in late 1895, an era had ended; the founders had all passed away. [Music: Auld Lang Syne]¹⁶

NEW VILLAGE IN A NEW NATION

Our fifth voyage took us through 34 exciting years from 1784 to 1818 that brought us a new nation and a new village; we saw the town of Waynesboro emerge from the dreams of James Flack and Samuel Estil and become a busy town of 250; it was still a heavily-Presbyterian neighborhood and we applauded the action of the Tinkling Spring congregation in erecting a log meeting house on cemetery hill in the new town in 1798; here the first preaching in Waynesboro was conducted and the Psalms of David in heavy metre were regularly sung.

Descendants of the Highland Scots still gathered near Fort Defiance for their annual games, and the increasing number of German settlers were likely as not to receive the same wary welcome as Casper Coyner, who built Waynesboro's first brick house in 1808, received from Ramsey the miller: "When you people come down here, even the polecats get after you."

Roads were poor, medical treatment primitive, and the people struggled to earn a living. Many of our Presbyterians went through the Cumberland Gap to Kentucky, generally on foot with pack horses, always carrying among their possessions a family Bible, and planting in the west the solid faith they had known in the Valley.

[Music: Bless, O My Soul, The Living God]¹⁷

But there were heroes in the land, and during this period two of them lived successively at Stone Fort, also called the Barrens, a solid pre-Revolutionary home north of Fishersville. Both were Presbyterian, both

active in the life of Tinkling Spring congregation, and we met each of them with fascination.

Zechariah Johnston, the valley's hero in the Virginia legislature and at the convention called to consider ratifying the federal constitution, had fought with valor in the Revolution, but earned his greatest reputation for his prowess as a legislator, turning the tide in favor of Thomas Jefferson's Statute of Religious Freedom and later helping George Washington and James Madison see to Virginia's ratification of the federal charter; without the votes of the Valley's Presbyterians, the Old Dominion would have followed Patrick Henry's recommendation and rejected the document.

Some thought Johnston humorless, but we watched with pleasure as he put down the pompous governor, sitting at the Johnston dinner table, who cut off a slice of turkey without waiting to be served by his host. The solid Johnston promptly passed the platter to the next guest and ceremoniously told him, "Help yourself, governor fashion."

We sympathized with the country Presbyterians who feared sending their daughters to fashionable Staunton boarding schools, and wondered aloud with the ordinary folk if someone had worked a charm to cause the death of cattle owned by Parson John McCue.

John McCue, who purchased Stone Fort from Zechariah Johnston on the latter's move to Lexington, was a man to remember. He was minister at Tinkling Spring from 1791 to 1818, preacher of the first sermon in Waynesboro, and leader of efforts by Tinkling Spring to establish the Waynesboro chapel; as a lad he had declined Thomas Jefferson's offer to let him live at Monticello on condition he forsake the ministry for the law; he always had a mind of his own; we saw him at Tinkling Spring, telling a quarrelsome man who had threatened to drub him but for his parson's coat, "Never mind the coat!" We smiled at his boldly written dissent in Presbytery minutes to a resolution condemning dancing, and smiled to see him conspire with visiting Parson Graham one Sunday to introduce Life Is The Time To Serve The Lord,¹⁸ the first hymn ever sung in the Tinkling Spring congregation, where the Metrical Psalms had remained the sole musical fare long after other Presbyterian congregations in the area had broadened their fare.

We respected Parson McCue, from the instructive, kindly letters he wrote his son, and from the human, decent, lasting scope of his work; we joined his congregation in sorrow when he was thrown by his horse and killed one Sunday morning as he left his house to preach at Tinkling Spring.

STRUGGLING FOR FREEDOM

Our sixth sally into the past included an exciting, first-hand experience in the years 1765-1784, as we struggled for freedom; abruptly, we found ourselves in the midst of panic as the Valley folk prepared for a dreaded invasion of the Shenandoah by Tarleton and his feared British dragoons; were at Tinkling Spring that Sunday morning when the British spy was captured and we rushed off with the congregation to reenforce the Rockfish Gap defenses while Captain Joseph Long marched the prisoner off towards Staunton.

It was hard to imagine how the Valley had come to this; only twenty years before in 1760 the second generation after settlement was hard at work creating a solid farming society in a rich and fertile valley seemingly undisturbed by Indians and isolated by mountains and poor roads from the nuisance of too much government from Williamsburg.

Presbyterian elders were hard at work reforming, criticising the widespread use of liquor at funerals, dunking the scolding women among us, and banning the dancers; we took care to keep the Sabbath and gave thanks for the rescue of the Trimble ladies from their Indian captors; at Tinkling Spring we praised the elders who kept a congregation strong and active during twelve years without a pastor.

When Reverend James Waddell, dashing and brilliant, came to the pulpit in 1776, we could understand why even Patrick Henry marvelled at his oratory; perhaps the parson rode his horse too fast; it irritated us when he loped along, passing all coming and going on the road to church; we remembered his encouragement to the soldiers leaving for the costly southern battles at Cowpens, Kings Mountain, and Guilford Court House. We knew that James Waddell was just what Tinkling Spring needed in a time of Revolution, and years later when William Wirt immortalized him as the blind preacher of Gordonsville, it was pleasant to remember him in his Augusta days.

It was obvious to us that the Valley Presbyterians were determined to risk everything in order to be free; we saw them sending 137 barrels of flour to feed the hungry Bostonians after the Tea Party had resulted in the British blockade of that port; we knew that our Valley men had struck a blow for freedom when they defeated Cornstalk that October day at Point Pleasant, and we hailed the Presbyterian freeholders of Augusta County who saw to the promulgation of the Augusta Declaration of Freedom; when news of the July 4, 1776 declaration in Philadelphia reached the county, we watched the joyful people build their liberty bonfire, and throughout the long and cruel war that followed we saw first hand the indispensable contribution made by the Valley militia rifleman, many of them from Tinkling Spring, to the victory that was won at Yorktown; and when the cause of independence was secure, it did not surprise us that many would write that the American Revolution had been won not by the regulars of the Continental Army but by the Scotch-Irish and German militiamen of the frontier with their long rifles and fearless determination to be free.

[Music: Yankee Doodle]¹⁹

SETTLING THE VALLEY

Our seventh journey brought us to the settlement of the valley, the era from 1727-1765; we greeted the earlier explorers, the German trapper John Lederer of 1670, Governor Spottswood and the legendary Knights of the Golden Horseshoe of 1716, and we paid homage to old Adam Miller, the hardy German who seems secure in his claim to being the first white settler in the Shenandoah with his settlement at Elkton's Bear Lithia Spring in 1727.

Our primary focus was on John Lewis, who slew the Irish lord, the sturdy Ulsterman who with his family and their other Scotch-Irish neighbors settled on Beverley's Manor beginning in 1732.

We watched them in their wilderness homes as they hungered for the Word of God, and joined them at the meeting on the hillside at Bellefonte, November 12, 1738, when they implored the visiting Pennsylvania parson, James Anderson, to send them a full-time minister; on this occasion they organized themselves into the Triple Forks of the Sherando Christian Society, encompassing what soon became the Augusta Stone and Tinkling Spring congregations.

One thing was obvious: life was rigorous in those early days; the homes of the settlers were dreary, crude log cabins; but they remembered their native Ireland and the legends of their beloved Scotland and named the two hills near Staunton Bessie Bell and Mary Gray for the dead Scottish girls of the old ballad.²⁰

They enjoyed the abundance of the new wilderness, and were grateful to God for having delivered them from the troubles of that old world; they seemed secure enough, and Governor Gooch had assured them that if they settled in the Valley and helped defend the frontier against the Indians, they would not be molested in their religious practices by the government or the established Anglican church.

Besides John Lewis, we met the other nabobs of the neighborhood, including his nephew by marriage, Captain James Patton, a ships captain who crossed the Atlantic twenty-five times, brought hundreds of Scotch-Irish settlers to Augusta County, and became the county's first militia colonel, tax collector, sheriff, and burgess, before he was slain at Draper's Meadows near the site of the Preston plantation in present-day Blacksburg. And, of course, we met hearty Mrs. Gilmore, who mocked her Indian captors by singing the 137th Psalm²¹ to them.

Our major encounter was with the Reverend John Craig, graduate of Edinburgh University, the first regularly called Presbyterian pastor of a church in our Shenandoah Valley, who came in 1740 to serve the two groups in the Triple Forks Society, lived near Ingleside at present Old Virginia plantation, and saw his people build two substantial meeting houses, Tinkling Spring and Augusta Stone, in the early years of his pastorate; he ministered to his twin flocks, while laying the groundwork for other Presbyterian churches from Massanutten to Roanoke up and down the Valley; grudgingly he accepted the will of the people that the southern meeting house be located at the Tinkling Spring near the Caldwell farm instead of at Bellefonte or nearer his own home. We grew to appreciate the great significance of Reverend John Craig's work; we loved him for his compassion and took comfort from the text of his final sermon at Tinkling Spring: "Yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire."

[Music: Old Hundred]²²

BLOOD ON THE COVENANT

Our eighth segment was necessary for us to understand fully whence we had come, but it took us through two baleful centuries from the burning of poor Patrick Hamilton at the stake in 1528 to the Black Frost of Ulster in 1739; we came to understand precisely why the Scotch-Irish settlers left their homes in Scotland and Ulster for the uncertain opportunities of the New World.

[Music: Loch Lomond]²³

We traced the fates of the Scottish martyrs through all the confusion of successive reigns, religious wars, political schemes, tyrants, economic disasters, and systematic persecution, on down through the era of the hated Black Oath, the oppressive Bishop's Drag Net, to the Killing Time, when they met Claverhouse, Viscount Dundee, whose name lingers in infamy.

We wept at the courage of George Wishart, strangled at the stake; watched admiringly as Janet Geddes threw her milk stook at the priest who dared say an Episcopal mass from John Knox's pulpit; stood in awe at the decisiveness and valor of those who signed the National Covenant in old Greyfriar's Churchyard on March 1, 1638, and thanked the Westminster Assembly for giving us our Presbyterian form of worship and government.

In Ulster we watched as highlanders and lowlanders from Scotland worked together to civilize a wilderness, and saw how unifying was the Presbyterian faith that pervaded their entire beings.

We traced the steadfast steps of John Knox, first to Geneva to work with John Calvin and William Farel, the great reformers of the church in Europe, and thence back to Edinburgh and St. Giles and a rendezvous with history that transformed Scotland to the Presbyterian faith after a thousand years of Catholicism.

We saw a tired and weary old world, at one of the worst times in its history, and well understood it when Reverend Francis Makemie and his followers established the first Presbyterian settlement in America in 1683 near Rehoboth, Maryland.

Likewise, as we reviewed the centuries of agony, despair, persecution, and hopelessness, we well understood the reason for the astounding waves of emigration that brought so many thousands of Scotch-Irish families to America in the early decades of the Eighteenth Century, including the valiant, persevering people who settled Beverley's Manor along the Triple Forks of the Shenandoah and through their faith, courage, and determination to live and worship in freedom lit the torch that has passed to us through nearly two and a half centuries of our Shenandoah Valley Presbyterian heritage.

[Closing hymn: I Sing a Song of the Saints of God]²⁴

Footnotes

¹Primary sources included published and unpublished works and clippings and manuscripts in the miscellaneous files on Augusta County history in the Waynesboro Public Library's local history collection; bound minutes, historian reports, and scrapbooks in the library of Waynesboro's First Presbyterian Church, including Miss Louise Quarles' 1946 centennial history of the congregation; *The Tinkling Spring: Headwater of Freedom, Great Valley Patriots*, and other works by the late Dr. Howard M. Wilson; many articles by various authors published through the years in the Augusta County Historical Society's *Augusta Historical Bulletin*; and *Virginia Beyond the Blue Ridge* and other writings by Mary C. Gowing.

²*The Hymnbook*, Presbyterian Church in the United States, 1955, p. 295.

³*Ibid*, p. 345.

⁴*Ibid*, p. 377 (words), p.p. 113 (tune).

⁵*Ibid*, p. 402.

⁶*Ibid*, p. 367.

⁷*Ibid*, p. 177.

⁸*Ibid*, p. 366 (tune); words by Seth L. Baldwin, Fishburne Military School, Class of 1921, published by the school.

⁹*Ibid*, p. 420.

¹⁰*Ibid*, p. 395.

¹¹*Songs of the Confederacy*, 1951, p. 4.

¹²*The Hymnbook*, Presbyterian Church in the United States, 1955, p. 354.

¹³*Ibid*, p. 400 (second tune).

¹⁴*Harmonia Sacra*, Singer's Glen, 1860, p. 234.

¹⁵*The Hymnbook*, Presbyterian Church in the United States, 1955, p. 105.

¹⁶*Lyric Scotland*, Edinburgh, 1901, p. 220.

¹⁷*The Hymnbook*, Presbyterian Church in the United States, 1955, p. 19.

¹⁸*Harmonia Sacra*, Singer's Glen, 1860, p. 167.

¹⁹*Songs of America*, 1956, p. 43.

²⁰Childs' *Scottish Ballads*, 1854, p. 75; Sharpe's *Ballad Book*, 1823, p. 62; (tune) Niles No. 54C.

²¹*Scottish Psalter*, 1792, p. 124.

²²*The Hymnbook*, Presbyterian Church in the United States, 1955, p. 446.

²³*Songs of Scotia*, New York, 1922, p. 224.

²⁴*Hymnal of the Protestant Episcopal Church in the United States of America*, 1940, p. 243.

FROM BUFFALO GAP TO THE BATTLE OF McDOWELL WITH STONEWALL JACKSON

By

Patra Hull*

To gain a better understanding of the Battle of McDowell and why it was fought, it is necessary to review briefly some events leading up to the battle. The Battle of McDowell was fought on May 8, 1862. The War Between the States had been going on for over a year, but actually no major battles had been fought since Bull Run. Stonewall Jackson's 1862 Valley Campaign consisted of six battles: Kernstown, March 23; McDowell, May 8; Front Royal, May 23; Winchester, May 25; Cross Keys, June 8; and Port Republic, June 9. The Valley was a very important area to defend. First, it was the breadbasket of the Confederate armies, and it was, also, a natural path of invasion where the Federals could cut Virginia in half.

About a week before the Battle of McDowell, a Federal army of 20,000 under General Nathaniel Banks had invaded the Valley and moved to Harrisonburg. Jackson with fewer forces was at Swift Run Gap. Another Federal force under General Robert Milroy was in the Monterey area with about 3,500 men; and General R. C. Schenck had about 3,300 men in Franklin, West Virginia. Other Federal forces were in Freemont, West Virginia; Winchester, Virginia; and Potomac, Maryland. All of these Federal forces could descend on Jackson in the Valley area. Approximately 70,000 Federal troops were against Jackson. One writer compared Stonewall Jackson to a rabbit in an open field with a pack of hounds around him. Jackson knew he must prevent Banks and Fremont from getting together. "Old Stonewall" felt he could handle smaller groups but not a combined army. Another small Confederate force of 2,800 men under General Edward Johnson, often called "Old Alleghany", had been around in the Alleghany Mountains and moved into the Valley.

Shortly before the Battle of McDowell, Jackson left Swift Run and headed toward Richmond but made a tricky return to Staunton by sending most of his troops by train to Staunton from Crozet. The confusion Jackson created was exactly what he wanted to do, and the Staunton folks were thrilled to see Jackson and his men arrive in Staunton on Sunday, May 4. The following day Jackson's men marched to West View near Buffalo Gap, where they met General Johnson. They also met approximately 225 Virginia Military Institute Cadets from Lexington who were assigned the care of the provisions and the baggage train to free the other men to go into battle.

*Winner of Annual Historical Contest conducted by the Society.

Stonewall Jackson permitted the men to rest and prepare for the advance on McDowell.

On Wednesday, May 7, Jackson and Johnson headed for the mountain traveling the Staunton and Parkersburg Turnpike (the present Route 254) until they reached Buffalo Gap. There the turnpike headed west across North Mountain and joined the present Route 250 near West Augusta. Johnson's men marched in front and broke through several Federal pickets. Jackson's army was scattered along the turnpike; the brigade probably equalled only 9,000 men. There was eight to ten miles between the front and back of the line. At this time, Milroy probably first learned that Jackson had joined Johnson. Jackson's three brigades of men remained in the back for the entire march. After crossing Bull Pasture Mountain near McDowell, Johnson turned left from the turnpike and climbed a ravine to the battlefield, known as Sitlington's Hill. From that location, Johnson had a full view of McDowell and the valley where Milroy had concentrated his forces. The Federal forces were on Hull's Hill and also on the hill behind the Presbyterian Church where Milroy had placed artillery. By noon, Schenck had arrived with 1,600 more Federals. With Johnson's men all on Sitlington's Hill, Jackson kept his men behind the Bull Pasture Mountain. The Federals opened fire with artillery, but the distance was so far and the elevation so great that the guns had little or no effect. Jackson had decided not to attack Milroy in front because the ground was too unfavorable for battle. He sent a group of staff officers to find a way around McDowell in order to get behind the Federals. They found only a rough mountain road or a trail.

About noon Milroy's troops reported that the Confederate forces were increasing and that artillery was planted on Sitlington's Hill. Milroy then decided to dislodge the Confederates from the hill. At once, Milroy moved his troops forward. Jackson saw the advancement of Milroy; thus, he immediately ordered four regiments of Johnson's brigade to support him. The Fifty-second Virginia Regiment under Colonel Harmon from Staunton came first and was sent to engage the enemy. The Twelfth Georgia was posted in the center and on the crest of the hill. The Forty-fourth Virginia was placed near a ravine, and the Fifty-eighth went to the left to support the Fifty-second.

The Federal advance was protected for some distance by the thick wooded area. As the Federals emerged from the woods, they came upon the Fifty-second Virginia Regiment under Colonel Harmon. They pushed back the skirmish line until they came upon the Confederate battle line. Milroy then sent two regiments further to his left so they might attack the Confederates and possibly turn back the enemy.

At first the Federals drove the Confederates back some distance over the crest of the hill. The Confederates saw the movement of the regiments and changed their battle line, a very difficult task. When the battle reached the peak of its intensity, the mountains were said to echo with the rattle of 6,500 muskets and an occasional roar from Milroy's artillery. After much struggling and pulling, Milroy's men finally pulled one piece of artillery up

on Hull's Hill, but because the distance was too great, this gun was not effective. The Federals tried to plant another gun, but the battle was over before they got the gun in place. Jackson moved some of his troops over the top of the mountain to aid "Old Alleghany" Johnson, and one regiment was put on the turnpike to prevent the Federals from coming up the mountain and attacking from behind to flank the Confederates.

The battle raged until it was too dark to see. Milroy reported the only way his soldiers knew where to fire was by watching the flashes of the Confederate guns. As darkness fell, the firing died, and only cries of the wounded were heard on the battleground. Milroy recalled his forces and retreated that night.

The Confederates set about the grim task of gathering up the wounded and dead from the wide battle area. The Virginia Military Institute Cadets were assigned the job of burying the dead Federals. Because the horsedrawn ambulances could not get up the mountain, the cadets had to carry the soldiers by hand through the tangle of the mountains to the McDowell Presbyterian Church, which was the hospital for both the Confederates and the Federals. Four hundred and ninety-eight Confederates including fifty-six officers had fallen. General Johnson, the commander of the Confederates, was seriously wounded in the foot at the end of the battle. The Federals, who were favored by the ground, had no more than two hundred fifty-six killed, wounded, or missing. The greatest casualties involved the Twelfth Georgia Regiment, the only non-Virginia soldiers with either Jackson or Johnson. The Georgia Regiment formed the front line of Sitlington's Hill, and these men were recklessly exposed to Milroy's fire. The commanding officers tried to get these men to move back, but everytime they got some of them back another Georgian would run back to join his comrades. After the battle, one Georgian private was asked why they exposed themselves to so much of the firing. "Heck," he replied, "we didn't come all the way to Virginia to run from Yankees."

The night after the battle the Confederates suffered much from the cold since a heavy chill descended over the mountains. By midnight the last of the dead and wounded was gathered, and only then did Jackson leave the field to get a few hours rest at a nearby farmhouse. After the battle Jackson is said to have refused food. He then set up temporary headquarters at the Hull House and wrote, "God blessed our arms with victory at McDowell yesterday." Then he sent this message by a carrier to Richmond with little or no explanation.

The Federals retreated during the night and without stopping marched twenty-three miles toward Franklin. As soon as Jackson's soldiers prepared their food, enough for three days, they started out to find Milroy and his troops. On May 10 and 11, the Confederates marched toward Franklin but were stopped after the Federals set fire to the mountains. This action probably saved Milroy and his troops from being overcome. On May 12 after learning that there were other Federal forces near Franklin, West Virginia,

Jackson decided to return to McDowell. On May 15 the army left the mountains and camped at Lebanon Springs near Harrisonburg, Virginia, before they headed toward Winchester.

Jackson's Valley Campaign was an important part of the Civil War for the Confederates. Some historians have criticized Jackson for not destroying Milroy's smaller forces since he had a larger force. However, Jackson did lose quite a few more men than the Federals during the actual Battle of McDowell. The major outcome of the Battle of McDowell appears to be the prevention of a junction of Milroy, Schenck and Fremont with Banks and Shields, all Federal armies in the Valley area. This combination would have been an extremely dangerous threat to the Confederates fighting to defend Richmond and possibly would have ended the war right then. Thus, the Battle of McDowell was a great success in the strategic efforts of the Confederates. The battle also relieved this section of the country from any Federal occupation for the remainder of this war. The third great advantage was that this victory created hope and confidence in the minds of the Southern people.

Today three structures, having survived from this period, are still used by residents of McDowell. The Hull House and the Mansion House are both large two-story houses. They were believed to house the sick and injured during the Battle of McDowell. Milroy had retreated during the night, and on the morning after the battle General Jackson reportedly set up headquarters in the Hull House. There he sat down to write a message, tore it up, and threw it away. On the third try he wrote a short dispatch and sent it to Staunton to be sent on to Richmond to President Davis, "God blessed our armies with victory at McDowell yesterday" was his message.

The Presbyterian Church, then called Central Union, was built in 1856 on land given by Mr. Robert Sitlington. The church was used to house both Federals and Confederates who were sick and wounded. The church was a small one-room building approximately 28' x 40'. The bricks were handmade in a nearby field by members of the congregation. On the front wall of the church names of Federal troops are carved into the brick. Some are crudely printed, and others are written in script. This church has a large broken section of brick in the back left corner; the story has always been told that a cannon shot by the Federals from Cemetery Hill hit the church. Union soldiers supposedly chopped up the church furniture to use as firewood. The simple wooden pews used for the beds were sold in the early 1950's. Across the road from the church is an old cemetery where the Blue and the Gray are buried together. In 1870 the Central Union Church became the McDowell Presbyterian Church. The church was placed in the American Presbyterian/Reformed Historical Sites Registry in November 1983.

Since my ancestors lived in Highland and fought in the Civil War, anecdotes from this period are a part of my family's history. Patrick Maloy, my great-great grandfather, was born in Ireland in 1816. He sailed from Liverpool on a ship, Alexandria, and arrived in 1837 in New York. He

enlisted in the Army of the Confederacy and served in the Fifty-second Augusta Infantry. This infantry was led to McDowell from Augusta County by Stonewall Jackson. Patrick was stricken with typhoid fever and was honorably discharged in Staunton, Virginia, in 1862. After his discharge Patrick Maloy returned to McDowell, where he was active in civic and church affairs and served as an elder at the McDowell Presbyterian Church.

The home of James Moyers later owned by Patrick Maloy, was located on the Maloy Farm. The four-room log home had a large opening in the first story floor that was hidden by a door and was used to hide valuables during the war. This opening was concealed with a rug.

The Union soldiers camped on the Joseph Layne farm, located just outside the village of McDowell. His daughter, Susan Layne, married Patrick Maloy and would be my great-great grandmother. At the time of the Battle of McDowell, Joseph Layne was too old for the service, and the younger son was too young to serve. When the Union troops came, the men fled to the hill to prevent being captured. The troops pillaged the farm, smoked the bees and took the honey, robbed the smokehouse, and drove away the livestock. The oldest Layne daughter, Susan, and a black woman went to the Union commanding officer and asked for protection. A guard was then sent to the house and stayed until after the battle. My family has a handwoven wool coverlet left by the Federals when they left camp. These soldiers also left behind several large iron kettles and tripods when they departed to Franklin.

My great-great grandfather, John L. Swadley, was too young to be in the army, but the other men in his family were enlisted in the Confederate forces. They lived in Hightown, where there was an enemy camp next to them on Alleghany Mountain. The enemies regularly raided and stole everything of value: one old milk cow, a horse too old to be of any use to them, two pigs, and a few chickens were all that was left. It is understood that granddaddy saved these animals; when he heard that the Yankees were coming, he rode the old horse, drove the cow, tossed shelled corn to the chickens and pigs to get them to follow him so that they could hide in the nearby woods. His mother would ring the dinner bell when it was safe to return. One time the bell did not ring until the next day and he got very cold. He did not have a jacket, so he made a bed of hemlock and whittled a cup out of a piece of dogwood tree, milked the cow, and drank the milk. He kept the pigs and chickens around by giving them corn. The same great-great grandfather, John L. Swadley, told about burying cabbage and apples. The cabbage roots stuck out above the ground. They usually buried their apples in mounds. The soldiers knew how to find the apples and dug them up, but they did not fool with the cabbage because it was plentiful. To solve this problem, people would bury the apples underneath the cabbage since the soldiers would not take the cabbage.

One of the Swadley sisters, my great-great aunt, told of sticking shovels in the fireplace and using them as pokers to prevent the enemy from entering the house. Even though the Battle of McDowell was fought May 8, 1862, it lives in history books and in family anecdotes.

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- Gutshall, Douglas Allen
- Maloy, Leola Swadley
- Rexrode, Virginia Swadley
- Rives, Frances Maloy
- Wade, Ruth Maloy

AUGUSTA COUNTY OBITUARIES 1867

Copied By

Anne Covington Kidd

[Continued from Volume 24, Number 1]

... Feb. 3rd, at her residence in Waynesboro, Mrs. Mary E. ALBERTSON, consort of the late E. T. Albertson, leaving two ... children. [SS 12 February 1867]

... on the 27th ult., Mrs. Sarah J. [AMENT], wife of Mr. Jos. P. Ament, and daughter of Jacob Ruff, of Augusta county ... departed this life, aged 36 years, and ... on the 29th ult. ... was borne to her burial. [SS 30 July 1867]

Died ... near Versailles, Morgan county, Mo., Mrs. Christiana ARGENBRIGHT, on the 19th of June born near Staunton, Va., August 23rd 1776 She resided in Augusta, until the Fall of 1855, when she emigrated to Missouri with her eldest son member of the Lutheran church, and died as tranquil as a summer's sun sinks to rest. [SS 16 July 1867] She resided in Augusta, until the Fall of 1865. [SV 19 July 1867]

David ARGENBRIGHT died at his residence near Deerfield ... on the 17th instant, aged forty-five years. [SS 26 November 1867]

The farm of Jacob BAER, dec'd, containing 105 acres ... was sold by the Executor, Rev. George A. Shuey, on the 22nd inst., to Mr. Philip Fauber, at \$40 per acre. [SS 27 August 1867]

From the Lex. (Va.) Gazette of Oct 9th '62. Col. Cyrus B. BALDWIN, formerly of this paper ... died ... on the 25th of June last, at Okalona, a village on the Mobile and Ohio railroad, about twenty miles from his late residence, near Houston, Miss. had been ... an officer in our Southern army under Gen. Beauregard A wealthy planter, a distinguished lawyer ... had previously been a member of the Legislature of Mississippi probably a little upwards of forty years old. He left a young widow and three daughters, two of them unconscious infants his remains were interred in the family burying-ground of his father-in-law, Wm. Gates, Esq., on the edge of a magnificent prairie, a few miles west of Aberdeen, Miss. was the third son of Capt. Joseph C. Baldwin, and a brother of the late Judge Joseph G. Baldwin, of California. He came to Staunton from Winchester, (where he was born,) when a mere child, and resided here until he grew up. From Staunton, he went to Lexington, where at the age of eighteen, he edited the Gazette From Lexington he emigrated to the Southwest, editing successively the Alabama State Intelligencer, at Tuscaloosa, and the Sumter County Whig, at Livingston, Ala. [SS 19 March 1867]

On the 29th ult., Henry [BASKINS], son of Samuel C. and Amanda Baskins, of Staunton, aged 6 years. [SS 6 August 1867] ... Richard Henry [Baskins] ... aged 4 years. [VV 7 August 1867]

Mr. L. Keller, of Woodstock, has purchased the farm belonging to A. BAUSERMAN, dec'd, for \$7,620. [VV 13 March 1867]

Died ... on the 25th instant, near Bethlehem church, in this county, Miss Polly BAYLOR, aged 51 years, 2 months and 9 days. [SS 30 July 1867]

On the 31st of last December, Walter Hazlewood [BELL], infant son of Dr. J. C. and M. M. Bell, aged six months. [SS 2 January 1867]

Died ... Nov. the 19th, at her residence in the Little Pasture, Mrs. Margaret BENSON, in the 45th year of her age. [SS 10 December 1867]

At the residence of Capt. J. C. Marquis, in this place, on the 28th inst., Thos. R. BLACKBURN, in the 73rd year of his age. [SV 30 August 1867] [leaves] widow. [SV 20 September 1867] Tribute of Respect Staunton Lodge No. 13 Death has removed another member of our mysterious circle. Brother Thomas BLACKBURN ... has gone to that bourn whence no traveler returns For more than a quarter of a century he was employed as Architect of the Western Lunatic Asylum James F. Patterson, Secretary. [SS 17 September 1867]

Jacob Shreckhise, Adm'r of the estate of H. T. BOLEN, dec'd advertises that longer indulgence than the 25th inst. cannot be granted to those indebted to the estate. [SS 8 January 1867]

Died ... the 26th ult., at Samuel P. Wilson's, near Churchville ... Mrs. Susan BREWER. [SS 4 June 1867]

Hanson BUMBGARDNER, the murderer of Eubank, of this County, was hung on the 15th, in Ohio. [VV 27 February 1867]

Died on ... the 11th instant, Mrs. Elizabeth CARROLL, in the 72nd year of her age one of the oldest inhabitants of Staunton. [SS 16 July 1867]

Mr. Wm. CARROLL, son of Mr. Jacob Carroll, dec'd., died in San Francisco, Cal., on the 12th of June last, at the age of 40 years was born and reared in this place, and removed to California some 12 or 15 years since leaves a brother in Lynchburg—John W. Carroll. [SS 23 July 1867] Messrs. Peck & Cushing, Auctioneers, sold, on Thursday last, the frame building, near the Court House, belonging to the estate of Wm. Carroll, deceased, to R. G. Bickle, Esq., for \$3000. [SV 15 March 1867]

On Monday night last near Summerdean, Jameson COCHRAN, an old and respected citizen of this county. [SV 13 December 1867]

On the 9th instant, near Newport, Mrs. Susan J. COCHRAN, consort of Mr. Calvin Cochran, and daughter of Mr. William Black in the 28th year of her age member of the Evangelical Lutheran Church. [SS 15 October 1867]

... 9th instant, near Smith's mill, in this county ... Mr. Thomas F. COURSEY, aged about 60 years leaves a wife and two daughters. [SS 12 March 1867]

Jas. W. Crawford, of Staunton, has purchased the farm belonging to the estate of Jas. CRAWFORD, dec'd, near Mt. Clinton, Rockingham, for \$30,000. [SV 13 September 1867]

Died on the 13th instant, near Deerfield ... James E. CRAWFORD, in the 79th year of his age. [SS 24 September 1867]

... on the Virginia Central Railroad, near Buffalo Gap, on last Thursday Mr. Geo. W. Pelter, the engineer ... was running the engine round a curve ... hand car came in collision Mr. George Gillespie, section master, a Miss Dinkle, Mr. William Critizer, his wife, and little daughter were on the hand car, and [_____] CRITZER, a child about nine years old, was ... killed. [SS 31 December 1867]

... Mrs. Evaline DAVIS ... departed this life, at the residence of her husband, Mr. James F. Davis, on the 8th instant, aged 38 years and 3 months, leaving her husband and three little daughters and two stepchildren united with German Reformed Church. [SS 19 February 1867]

... Feb. 8th, at her home near Mt. Meridian ... Miss Lizzie FOSTER, eldest daughter of Wm. R. and Mary C. Foster. [SS 26 February 1867]

At the residence of John R. Schmitt, in this place ... 7th inst., Miss Julia GROVE—aged 13 years, 7 months and 25 days. [SS 9 April 1867]

At the residence of his Mother, in this place, on the 26th inst., Wm. L. GROVE, aged 27 years. [SV 30 August 1867]

Tribute of Respect Augusta Fire Company ... in town of Staunton, on the 26th of August ... the death of William Sylvester GROVE, was feelingly announced member of ... the West Augusta Guards ... loss of his left arm C. Stafford, H. Carter, P. Schmitt, G. Fuller, M. O'Brian, Committee. [SV 6 September 1867]

At the residence of Mr. W. H. Tams, in Staunton, on the 21st inst., Mrs. Mary HANRAHAN, the widow of Patrick Hanrahan, of county Limerick, Ireland, aged 55 years. [SS 23 April 1867]

The Spectator is in mourning as a mark of respect for the memory of its founder, Gen'l Kenton HARPER ... of Augusta, who died at his home, "Glen Allen," on ... the 25th inst., aged sixty-six years Magistrate of the county, Mayor and Magistrate of Staunton, President of the Valley Bank, Visitor of the State Institutions, and Representative of Augusta in the Legislature of Virginia born in Chambersburg, Pa., and soon after coming of age, settled in Staunton In 1823 he established the "Staunton Spectator" and ... for sixteen years conducted it ... was ... appointed under President Fillmore as United States agent to the Indian territory Subsequently he held the position ... of confidential Assistant to the Secretary of the Interior—Hon. A. H. H. Stuart At the end of his official term he returned to his farm In the war with Mexico he was Captain of the Volunteer company from Augusta ... Gen. Wood ... appointed him to a Military Governorship in Northern Mexico, with a Brigadier General's command In 1861 he was Major General of the Va. Militia When the Militia was superseded by the Volunteer system ... [he] accepted the position of Colonel of the 5th Va. Infantry [later] Colonel of Reserves, and was engaged in the affairs at Waynesboro member of Presbyterian Church. [SS 31 December 1867]

On Christian's Creek ... on the 10th ult., Wm. Thomas [HARRIS], aged 6 years, 4 months, and 16 days, and on the 26th ult., Alice Jane [HARRIS],

aged 4 years, 8 months and 15 days—children of G. H. and R. A. Harris. [SS 5 November 1867]

On the 18th inst., at the residence of his father, in Greenville, Cicero H. HEIZER, in the 20th year of his age. [SS 28 May 1867]

Mollie A. [HEMP], infant daughter of John D. and Susan E. Hemp, aged 1 year, 3 months and 1 day, was drowned on the 29th ult. by falling into a spring on the farm of Mr. John Baylor, near Baylor's Mill. It was left by its mother in the care of its grandfather Hemp. [SS 9 July 1867] ... Mr. Jno. D. Baylor. [SV 12 July 1867]

... 26th ultimo, Thos. Robert Lee [HERRING]—son of Wm. T. and A. M. Herring—aged 3 years and 1 day. [SS 2 April 1867]

On the 23d instant, Johnny [HILBERT], infant son of J. W. and Kate Hilbert, of Staunton, aged twenty-seven months. [SS 2 April 1867]

... Gabriel I. HITE, Esq., of this county, who had the bones of one of his legs crushed, while attending to his interest in an oil well in Wirt Co., W. Va., several weeks since ... died ... and was buried in Bridgewater on the 17th ult. [SV 4 January 1867] The farm ... containing 170 acres ... was sold on Saturday last, by Peck & Cushing, auctioneers, to Mr. John R. Hite, lately of California, at \$50 per acre. [SS 27 August 1867]

... the 22nd ult., Samuella [HOSHOUR], infant daughter of Samuel A. and Sarah C. Hoshour, of this place. [SV 4 January 1867]

... the 18th of March, Mrs. Nancy HOUFF, relict of Benjamin Houff, in the 75th year of her age. [SS 9 April 1867]

Ephraim KERR died ... the 9th of Feb. ... aged 56 years and 6 months. [SS 26 February 1867] ... near New Hope. [SV 22 February 1867]

James Alexander [KERR], son of Ephraim Kerr, died ... Feb. 11th aged 4 months. [SS 26 February 1867] ... Ephraim Kerr, deceased. [SV 22 February 1867]

Miss Jane KERR died ... Feb. 10th ... aged 66 years. [SS 26 February 1867] At her residence, near New Hope. [SV 22 February 1867]

The Executors of M. KOINER, deceased, will sell on ... 7th of March, several hundred bushels of corn. [SS 19 February 1867]

Died ... at Jennings' Gap, on October 5th, Richard Dudley [KUNKLE], oldest son of Jacob and Mary J. Kunkle, aged 11 years, 9 months and 15 days. "Dickey" ... he was ... called. [SS 5 November 1867]

Died, on the 13th, on Middle River, near Churchville, Anna Laura [Lilly], daughter of G. W. and M. S. Lilly, aged one year, nine months and twenty-five days. She was the second child. [SS 24 September 1867]

... Mrs. Ann Eliza MATHENY, wife of Mr. Wm. M. Matheny, of this place, was so badly burned ... as to cause her death on last Thursday the 27th ultimo was about 44 years of age, and leaves three children and a ... husband. [SS 1 January 1867] ... wife of W. H. Matheny. [SV 4 January 1867]

April 29 (?), in Staunton, Eliza Jane [MATHENY], infant daughter of Wm. M. Matheny, aged 7 months and 4 days. [SS 7 May 1867].

Died, near Greenville, Feb. _____ ... Mr. Henry McCADDEN, aged 79 years and two months was a soldier in the War of 1812 ... member of the Presbyterian church. [SS 14 May 1867] On the 1st inst. [VV 15 May 1867]

At Sangersville, Augusta county, on the 4th instant, William Howard [McCUTCHEN], aged 6 months and 13 days, only child of James Y. and Sarah E. McCuthchen. [SS 10 September 1867]

... leaving a wife and three little children, in his far off home On Tuesday last Wm. C. McDOWELL, a lawyer of Leavenworth city, fell from the outside seat of an omnibus, in the streets of St. Louis and ... was instantly killed. He Has the second son of Gen'l Jos. J. McDowell of Hillsboro, O., and grand son of the late Rev. Jno. McCue, at one time pastor of Tinkling Spring Church, of this county. His father removed from Mossy Creek, in this county to Hillsboro', where he yet lives, and ... represented for a series of terms, his Congressional District in the House of Representatives of the U. S. The subject of this notice, married in Ky., and in 1858 settled in Leavenworth city. He filled the District Court bench, from 1861 to 1865, and was complimented last winter, by the Democratic members of the Kansas Legislature in casting their votes for him for a seat in the U. S. Senate, over the Radical candidates My father still ... grieves over the degeneracy and ruin of the times. The war has made him and my mother old. Our B____y kin, except T____s ... were rampant radicals. [SS 6 August 1867]

... accident ... in Greenville, on last Saturday Mr. Stuart A. McGUFFIN, son of E. T. McGuffin, Esq., in company with Mr. James G. Apple, were handling an old army musket McGuffin was 24 years old. [SS 17 September 1867] ... James Apple, son of Mr. George M. Apple [McGUFFIN] was the eldest son ... and had he lived till Sunday would have been 24 years of age. [SV 20 September 1867]

Died, in Staunton ... Jan. 3rd, John Thomas [McHUGO], youngest son of John and Mary Ann McHugo, aged 1 year, 9 months, and 14 days. Philadelphia and Morristown, Pa. papers are requested to copy. [SS 15 January 1867] On the 2nd inst. [VV 23 January 1867]

On the 24th of April, at his residence near Moffett's Creek, Augusta, Robt McNUTT, at the ... age of 79. [SS 11 June 1867]

Died at his home near the Augusta Springs, on the 20th inst., Phillip MELLENEWAY, a native of Prussia. [SS 27 August 1867]

On the 5th day of August, near Augusta Springs, Elijah MESSERSMITH at the advanced age of 84 years. Up to a few weeks before his death he labored at his trade—(wagon-maker.) [SS 27 August 1867]

On the 15th of October last, near Shemariah, little Mary Elizabeth MILLER, daughter of Geo. and Jane Miller—in the 3rd year of her age. [SV 12 April 1867]

On the 29th ultimo, at his residence near New Hope, Geo. W. MOWRY, aged 53 years. [SS 9 April 1867]

On Sunday last, about seven miles West of this place, whilst Mr. Dennis MURPHY was working a handcar ... he was ... killed. [SS 26 November 1867]

On the 18th ult., near Midway Willie [NORRIS], son of Jas. R. and Sarah E. Norris, in the 7th year of his age. [SV 15 March 1867]

Died on the 8th of August, John O'HARE, in the 60th year of his age was a native of Ireland and emigrated to this county some twenty years ago; since when, he was successfully engaged in business in this community leaves a wife. [SV 16 August 1867]

On the 5th of October, Mr. Jno. H. O'RORK, aged 22 years, and son of Mr. Jas. T. O'Rork living near this place, was drowned in the Ohio River whilst endeavoring to save the life of a lady extract from a letter of a brother of the deceased to his bereaved parents: "He had been visiting a few days at Uncle David's, at New Richmond" member of the Christian Church. [SS October 1867]

On ... March 21st ... Charlie Wallace [PARIS], aged 23 months and 9 days, son of James R. and Lucy J. Paris. [SS 26 March 1867] ... Charles Wallace [PARIS] [SV 29 March 1867]

Died in Hermitage ... 13th of September ... Mr. Samuel PARRENT, aged 47 years, 4 months and 21 days. [SS 17 September 1867]

The Lewisburg Times pays the following tribute ... "Mr. PETERS is a native of Augusta Co. ... but volunteered in a company, under the command of Capt. R. F. Dennis, which left this place in ... May 1861, for Staunton ... from which place it was ordered to Harper's Ferry and placed in the 27th Va. Reg., under command of Col. W. W. Gordon, of our town. The 27th Va. Reg. was a part of the Brigade then commanded by Colonel Thomas J. Jackson, subsequently known as the famous "Stonewall" Brigade. Mr. Peters was with his Regiment in all of the hard fought battles ... during Jackson's first Valley campaign. He ... [was] at the first Manassas ... in McClellan's rear at Richmond [at] the surrender of the Confederate forces When Co. E 27th Va. Reg. was called upon to stack their arms, this noble soldier revolted at the idea ... and broke it [his gun] into a thousand pieces. [SS 6 August 1867]

At the residence of her son, Mr. D. A. Plecker, near Centreville, in this county ... January 20th, Mrs. Elizabeth PLECKER, aged 76 years a member of the German Reformed Church for 58 years. [SS 26 February 1867]

... the farm of Jacob PLECKER, deceased, in this county, containing 300 acres, was sold on the 20th ult. to D. A. Plecker, for \$16,000 in specie. [SV 8 March 1867]

At his residence in Staunton, on last Thursday ... Mr. S. A. RICHARDSON, in the 43d year of his age. [SS 12 March 1867] ... on the 7th inst. [SV 15 March 1867] Chief Engineer of the Va. Central Railroad. Mr. Richardson came here some 15 years ago from New England funeral Saturday. [VV 13 March 1867]

On the 4th inst., at Crawford's Springs in this county, Amanda [RISK], infant daughter of John W. Risk, aged 4 months. [SS 22 January 1867]

In this place, on the 21st inst., at the residence of her husband, Harvey Risk, Mrs. Martha RISK, in the 59th year of her age. [SS 26 March 1867]

Col. Geo. C. ROBERTSON ... of Augusta county, died at his residence near New Hope, on the 3d inst. ... in the 80th year of his age. [VV 17 April 1867]

At the residence of his father, on ... March 28th, Geo. Paul SCHERER, in the 26th year of his age. [SS 2 April 1867] ... in this place, on the 27th inst. ... a member of the old "Stonewall Brigade." [SV 29 March 1867] Tribute of Respect ... Augusta Fire Company ... George Paul SCHERER, 1st Engineer W. H. Wilson, C. W. Stafford, Pat. O'Tool [SV 5 April 1867] of Company L, 5th Va. Reg't. entered this service April 1861, with the West Augusta Guards was a member ... of the Odd Fellow's and Masonic Lodges. [VV 3 & 13 April 1867]

... September 28th, at her residence in this county, Mrs. Margaret C. SCOTT, aged 64 years. [SS 20 October 1867]

In Shepherdstown, on the 5th of September, Mrs. Ellen SHEPHERD, in the 74th year of her age—formerly of Staunton. [SS 1 October 1867]

... near Harrisonburg teamster [with U. S. Burial Corps] Frank SHERIDAN from Alexandria ... under command of Maj. Camp. [SS 21 May 1867] ... who was wounded ... at Harrisonburg, died the following day, and was brought to this place for burial. [SV 24 May 1867]

At Mt. Clinton, Rockingham county ... the 25th instant, David SHOWALTER—for some years a citizen of Augusta. He leaves a wife and three children. [SS 2 April 1867] ... on the 25th ultimo. [SV 5 April 1867]

On the 31st of October, at his residence in Shueyville, Johnson county, Iowa, Mr. Jacob SHUEY, formerly of Augusta, aged 70 years. [SS 12 November 1867]

At her residence in Staunton, on the 11th inst., Mrs. Maria SLANKER, aged 70 years. [SV 26 April 1867]

At the residence of her mother, about 2 miles from Staunton 24th of April, Miss Mary F. SMITH, aged 18 years. [SS 28 May 1867]

On Saturday evening last, Mariah Virginia [SNAPP], infant daughter of Archibald and Sarah C. Snapp, of this place—aged 6 months and 7 days. [SS 30 July 1867]

On January 13th, at his residence in Staunton, Lt. John F. STAFFORD, of the 5th Va. Infantry, in the 49th year of his age. [SS 22 January 1867]

On the 19th inst. ... Mr. H. M. STODDARD—aged 37 years and 5 months. He leaves a wife and several small children. [SS 24 December 1867]

... Lilburn R. STOUT, eldest son of James M. Stout, Esq., of New Hope on Friday morning last, he left his father's house for the farm on Middle River, where he resided; and ... was thrown from his horse, not far from the residence of Mr. Albert Armentrout. He was found ... by his relative, Dr. Gillespie he lingered until Tuesday night His remains were taken to Augusta Church on Thursday morning, where they were interred, and a sermon ... was preached by the Rev. Mr. Bowman ... [leaves] a father and

mother, sisters and brothers during service in Confederate army ... he and a younger brother were taken prisoners and sent to Elmira, New York, where they remained for nearly a year. [SS 22 January 1867]

... the 28th of March ... Mrs. Elizabeth J. STOVER, wife of Simon P. Stover, in the 45th year of her age leaves a husband and eight children. [SS 9 April 1867]

On last Sabbath afternoon the Episcopal Church of this town was crowded by the numerous friends, of Hon. A. H. H. Stuart, to witness the funeral ceremonies of his son, A. H. H. STUART, Jr. [Died] On Saturday last, in this place ... aged 21 years. [SS 9 July 1867] Tribute of Respect. University of Virginia, October 8th ... Washington Society Samuel McKinney, DeWitt C. Gallaher, Charles E. Taylor, Committee. [SS 15 October 1867]

Died on the 2nd of July, Alex A. STUART, eldest son of Arch. P. Stuart, deceased ... in the 24th year of his age. [SS 30 July 1867]

At his residence near Staunton, on the 9th of March ... Col. Wm. P. TATE, aged 46 years. [SS 12 March 1867]

Died, near Mount Sidney, at the residence of G. C. Hansbarger ... the 19th inst., Mrs. John S. THORNTON, daughter of Mr. Wm. F. Morris, and the former wife of Mr. G. T. Lowry—aged 22 years, 2 months and 4 days. [SS 29 January 1867]

Lieut. E. Stribling TROUT, eldest son of N. K. Trout, Esq., of this place, died at the residence of his father ... 20th instant, aged 23 years, 6 months and 5 days funeral will take place this morning ... from the Episcopal Church. [SS 20 October 1867] Tribute of Respect Staunton Lodge, No. 13, of Free and Accepted Masons Erasmus Stribling TROUT ... Brothers A. M. Fauntleroy, E. L. Edmondson, and C. S. Arnall were appointed a committee to prepare ... resolution. [SS 17 December 1867]

... Rev. E. R. VEITCH ... died ... the 10th inst., at Newtown, Frederick county was presiding Elder of the Winchester District has been a Minister in the M. E. Church since 1831 was a delegate to the late General Conference at New Orleans. [SS 19 February 1867] He was long located in our midst as Presiding Elder of this District. [SV 22 February 1867] A sojourn of eight years amongst the people of this Valley Rev. Eldridge R. VEITCH and ... resided in Staunton [after New Orleans Conference] located his family in Newton, Frederick county. [VV 20 February 1867]

... the 23d inst. ... Isabel Carlile [VEST], only child of Joseph T. and Emma C. Vest, aged twenty-one months and twenty-two days. [SS 30 April 1867]

On the 5/9th inst., near Back Creek, in this County, John WAID, aged about 56 years. [SV 13 December 1867]

Died, on the 28th of November ... at Cedar Hill, on Naked Creek, the late residence of her late father—John Seawright, Esq.—Mrs. Rebecca L. WATTS, wife of Major John B. Watts, of Staunton ... member of Trinity Protestant Episcopal Church, at Staunton. [SS 3 December 1867]

... Dec. 9th, at the residence of John Wayt, Esq., in Staunton, John Howard [WAYT], infant son of Dr. N. and Julia B. Wayt. [SS 10 December 1867]

Died at his residence, near Parnassus ... on the 4th inst., Mr. Daniel WHITMER, in the 73rd year of his age [member of] the German Reformed Church, in which he had been born and nurtured. Having changed his residence from Rockingham county to Augusta, in the neighborhood of Union Church, then under the care of the late Dr. Hendren, he connected himself with the Presbyterian church, and was ... an elder. [SS 30 July 1867]

On December 21st ... Mattie [WILLARD], daughter of W. C. and J. E. Willard, of this place—aged 14 years, 3 months, and 14 days. [SS 31 December 1867]

At the residence of her husband, Mr. Thomas Wilson, on Buffalo Creek, in this county, on the 19th of April, Mrs. Sarah L. WILSON, aged 62. [SS 28 May 1867]

Samuel M. WOODWARD, Senr., died September the 4th aged 76 years, 6 months and 19 days, [SS 10 September 1867]

A gentleman was waked in the night, and told that his wife was dead. He turned over, drew the coverlid closer, pulled down his night cap, and muttered as he went to sleep again, "Ah! how grieved I shall be in the morning." [SS 9 April 1867]

METHODIST BEGINNINGS IN AUGUSTA COUNTY

By

Richard K. MacMaster

Introduction

In 1788 the Baltimore Conference of the Methodist Episcopal Church organized a new circuit to meet the needs of Methodists in Augusta, Rockingham, and Shenandoah counties. Rockingham Circuit was again divided in 1806, when a new Augusta Circuit was set up. Methodism took root in the upper Shenandoah Valley in those decades.

The Methodists brought a new dimension to the religious pluralism of the upper valley. In the years after the American Revolution, disestablishment proved nearly fatal to the Protestant Episcopal Church in this part of Virginia. No minister read the service in parish church or chapel. The Presbyterian Church, on the other hand, quickly recovered from the "Decay of Knowledge as well as piety" reported at the first meeting of Lexington Presbytery in 1786 and experienced a season of revival after 1789. Young ministers traveled the back country roads preaching and organizing new congregations.

Methodists counted few members in Virginia west of the Blue Ridge until the 1780's. The earliest Methodist preachers rode a circuit that took them to the lower Shenandoah Valley and the country drained by the South Branch of the Potomac. They called it Berkeley Circuit in 1778, when Baltimore Conference appointed the first circuit preacher, but soon changed the name to South Branch Circuit, since most members lived there.

Early records of Rockingham Circuit document some interesting patterns. Methodists attracted men of wealth and prominence, including large landowners, militia officers, and justices of the county court. Some early Methodists in the upper valley had clearly belonged to the Established Church. At Dayton the chapel erected on Colonel Benjamin Harrison's land became a Methodist meeting house. Many early Methodists had once been Presbyterians. Valley Methodism had a strong Scotch-Irish heritage. Irish Methodists who migrated to the Shenandoah Valley in these years carried their faith with them, too. George Reed, who helped organize the first Winchester Methodists, came from Sligo in Ireland as a Methodist. Few Germans united with the Methodists, since English-language preaching was a barrier, but many responded to German-preaching by United Brethren in Christ evangelists like Martin Boehm and Christian Newcomer, who often preached side by side with Methodists.

By 1800 the United Brethren in Christ Church had taken root in Augusta County, particularly among German-speaking families west and southwest of Staunton. Friendly cooperation between United Brethren and Methodist in these years led to efforts at formal union in 1809-1810, but

annual conferences of both denominations preferred to go their separate ways. It was only in 1967 that both churches merged in the United Methodist Church.

Colonel Moffett's Meeting House

When Bishop Francis Asbury visited Staunton for the first time in 1793, he described it as "a very displeasing place to me." Asbury and his traveling companions went to the home of an unnamed Staunton resident "expecting to find a friend." After an unpromising visit, they left him and took lodging in a tavern. Asbury found no Methodists in Augusta County and hurried on to Harrisonburg, where the Methodists had formed a congregation in 1788 and built a church.

Asbury's return to Augusta County in 1797 was quite different. He kept no journal in April and May of that year, but made a short note about "the distinguishing kindness of some families where I have been forced by weakness to stop," among them "Colonel Moffett and brother Young, in Augusta." This time he had found Methodists, as his use of the term "brother" indicates.¹

Colonel George Moffett was one of the most prominent men in Augusta County at that time. He owned 1,577 acres of land located in five separate farms on Moffett's Branch and Jennings Branch of Middle River. William Young's land bordered on some of Colonel Moffett's property and the two men were not only neighbors but both members of Augusta Stone Presbyterian Church and for many years elders in their church.²

James Trimble, his wife Jane Allen Trimble, and their children left Augusta County for Kentucky in 1784, but kept in close contact with friends and relations in Virginia. One of their sons included the story of Colonel George Moffett's conversion in a memoir he wrote about his own family:

Colonel George Moffett, a half-brother of James Trimble, who had for years been an elder in the Presbyterian Church, withdrew from it, and embraced the doctrines taught by the Methodists. The circumstances that occasioned this change of opinion and church relations were simply the following. Mr. Moffett had employed a mill-wright to construct the machinery for a mill. The mechanic was a Methodist, and Mr. Moffett had noticed him morning and evening regularly visiting a secluded spot in a pine grove. He learned that he went there to pray. The Colonel one day ventured to inquire to what Church he belonged. "To the Methodists" was the reply. A friendly conversation ensued upon the subject of the doctrines of this Church. The Colonel, a man of some reading, and, as he thought, a pretty good theologian, propounded some questions that brought out his friend, and in the course of conversation the doctrines of decrees, foreordination, and reprobation were introduced. Mr. Moffett, supposing it would be an easy matter to confound his Methodist opponent, presented the Calvinistic arguments with much confidence. The Methodist replied, and so fluently intro-

duced Scriptural proofs to sustain his views, that the Colonel was surprised, and almost silenced. The Methodist millwright had a collection of books in his tool chest, which he gladly loaned Colonel Moffett. Reading these books, especially John Fletcher's Checks to Antinomianism, he was convinced.

Having, as he believed, gained the light of truth, he was anxious that his friends should share it with him. He did not put his light under a bushel, but soon organized the first Methodist society in Augusta County, Virginia. In the meanwhile, he wrote to his absent friends in Kentucky, urging Mr. and Mrs. Trimble to procure Fletcher's Checks and read it.³

Three members of the session at Augusta Stone became leaders of the new Methodist society. Colonel George Moffett built a meeting house, presumably on his own land. The quarterly conference for Rockingham Circuit met in August 1799 at "Colonel Moffett's Meeting House." Since Moffett never gave a deed for the church building, no official record gave its precise location. John Emmitt was the class leader in 1798, but his class is always identified in the records of Rockingham Circuit as the class "at Bro. William Youngs." All three families lived in the same neighborhood, the Spring Hill vicinity.

Bishop Asbury came to Augusta County again in the sweltering heat of early September 1801. He rode twenty miles from Harrisonburg "to William Young's, formerly an elder in the Presbyterian Church. We had a gracious sermon. Nicholas Snethen preached on John iii, 17. I believe the Lord will work in Augusta County amongst the Presbyterians."

From Asbury's journal entry it would seem that William Young's house was a regular preaching station. The Methodist class meeting was held at a different time and often a different place from the Sunday worship service. The class leader sometimes gave an exhortation, but it was not a preaching service. The class leader was supposed to draw out each member to relate his or her struggles and triumphs of the previous week. There was ample time for prayer, hymn singing, and testimony. Young's class meeting may have been turned over to Asbury and Snethen for a sermon.

The next day, a Tuesday, both visitors preached at the meeting house provided by Colonel Moffett. Asbury wrote:

At Moffitt's meeting house Nicholas Snethen spoke on 2 Cor. vi, 1, 2. My subject was 1 Peter v, 7. The heat, augmented by the long drought, was very oppressive to the system: I was very unwell.

Bishop Asbury and his companions traveled on the next morning to Staunton. They held services on Wednesday morning and evening, but he did not record where they preached or with whom they lodged.

At Staunton, Nicholas Snethen preached at eleven o'clock. I preached from Acts iii, 26. Ministers Wilson and Glendie were present. Nicholas Snethen and Philip Bruce held night meeting — heat! heat!

The two Presbyterian ministers who attended Bishop Asbury's Staunton meeting were the Rev. William Wilson of Augusta Stone and the Rev. John Glendy who served Bethel and Staunton. Asbury had friendly relations with many Virginia Presbyterian ministers. The Rev. Moses Hoge, for instance, invited him to preach in his church. But Hoge had not lost three of his elders to the Methodists.

When Asbury and his traveling companions left Staunton the next day, they "passed Greenville, Fairfield, and came to Lexington to lodge at Shield's: we got here what failed us on the way — good entertainment."⁵

Bishop Asbury returned the following summer to William Young's. He described a memorable meeting there in his 1802 journal.

At brother Young's, on Monday, I spoke on Acts xiii, 26: meeting began at three o'clock, and continued until seven o'clock: there was great praying and shouting. Sister Jones rose up and gave an exhortation: she spoke as if she were going home to glory — I felt it.

The identity of Sister Jones cannot be established. An Enos Jones was a large landowner in this part of Augusta County. Perhaps she was his wife.⁶

The Methodist class that met at William Young's was the largest of the twenty-three classes that comprised Rockingham Circuit in 1803. This is the only year that precise figures of membership were recorded for each class in the circuit record. The class at Young's had 57 members. John Emmitt was recorded as the class leader at each quarterly conference from the earliest extant record in December 1798. Emmitt's Class was mentioned for the last time in the Rockingham Circuit records in February 1808.

Baltimore Conference of the Methodist Episcopal Church decided to create a separate Augusta Circuit in 1806. Unfortunately no early records of Augusta Circuit are known to exist, so it is difficult to trace the history of the first Methodist class in Augusta County beyond 1807.

In 1803 there was another class with 26 members that met at Cochran's in Augusta County. James Cochran was first listed as a class leader in February 1803. His wife was Magdalene Moffett, the daughter of Colonel George Moffett. The Rockingham Circuit records mention James Cochran's class every quarterly conference through July 1807.

So long as Rockingham Circuit included the territory that became the Augusta Circuit, quarterly conference continued to meet at more or less regular intervals at Colonel Moffett's Meeting House. The quarterly conference in May 1805 was at "Colonel Moffetts," but all the subsequent meetings were at Rockingham County churches.⁷

James Cochran, the Methodist class leader, offered land some years later "on which to build a church in a community which was not being adequately served by the surrounding churches." The Rev. Conrad Speece of Augusta Stone kept an appointment to preach in February 1817 in spite of heavy snow. He stood on a stump in an open field and his congregation kept warm at an open fire. They organized Union Presbyterian Church on the

spot. James Cochran was never chosen elder or deacon, but he and his wife and other family members are buried in the graveyard at Union.⁸

The two classes totaling 83 members that met at Young's and Cochran's did not simply disappear. In 1834 Elizabeth Young and Sarah J. Young deeded an acre of land on the road from Staunton to Millers Iron Works to Amos Crosby, John Huff, Jacob Whitmore, John Patterson, James Ross, Henry Markwood, and Addison Hyde as trustees for the Methodist Episcopal Church. Young's Chapel, Methodist Episcopal Church, South is shown on the Hotchkiss Plan of Spring Hill Village in 1884. It was not a strong congregation, and services may have ceased by this time. In 1887 the Methodist Church was rented to the Spring Hill Presbyterian Church. The Rev. George Bitzer of Augusta Stone had begun holding services in Spring Hill a year or so earlier. When the Presbyterians erected a new church building of their own in 1894, Young's Chapel was demolished.⁹

Colonel Moffett's Meeting House left no memory in a placename or other clue when it burned or more likely fell into disrepair. It is possible that Moffett's Meeting House and James Cochran's class were somewhere in the Parnassus section. In 1833 Jacob and Samuel Whitmore donated a house and three quarters of an acre on the south side of Moffetts Creek for a school house and union meeting house. Anthony Rankin and William Sillings, Jr. were trustees. Methodist worship services were held there. In 1846 Thomas Holt and his wife Minerva deeded a lot on Moffetts Branch as the site for a Methodist Episcopal Church to trustees Jacob Whitmore, Samuel Whitmore, John S. Whitmore, Gabriel J. Hite, John Huff, and Lewis Whitmore.

The Kennerly Family

Colonel George Moffett may have organized the first Methodist society in Augusta County, but he was not the first Methodist in this part of the Shenandoah Valley. Philip Kennerly, who was born in Augusta County in 1769, was converted and joined the Methodist Church when he was seventeen years old. Other members of the same family probably united with the Methodists in the 1780s. John Carthrae and his wife Molly gave a deed in February 1793 for an acre of land, close by John Carthrae's house, as the site for a Methodist church. Philip Kennerly and James Kennerly were named as trustees for the Methodist Episcopal Church, along with John Walsh, James Burgess, and John Hicks. The town of Port Republic in Rockingham County was laid out in 1804 on John Carthrae's land, but in 1793 Carthrae's Chapel was a solitary landmark. In 1794 Philip Kennerly was married to Jean Carthrae, daughter of John, by John Walsh, local preacher and schoolmaster at Harrisonburg. Philip Kennerly and his bride returned to Augusta County.

James Kennerly, the other trustee, could have been either Captain James Kennerly, who died in 1797, or his son, James Kennerly, Jr. In 1799 John Goshen was bound to James Kennerly to learn the trade of a millwright. Was James Kennerly, Jr. the Methodist millwright who made such a strong impression on Colonel George Moffett?

The Kennerly family lived in the vicinity of Hildebrand Mennonite Church, west of Crimora. In 1788 Captain James Kennerly paid taxes on a total of 1,256 acres, including 911 acres assessed as very valuable farmland. James Kennerly, Jr. owned two tracts, 367 acres of good land and 227 acres of less valuable land. Samuel Kennerly had a farm of 350 acres assessed as moderately good land.¹¹

In 1788 James Kennerly sold 354½ acres, adjoining lands of Thomas Turk and Thomas Kennerly, to Christian and John Fauber. In 1793 he sold another tract of 180 acres to Christian Fauber. (The Hildebrand Mennonite Church is on this property.)¹² The same year Jacob Eversole conveyed 290 acres on the South River of Shenandoah that he earlier purchased from Thomas Kennerly to Martin Grove.¹³ There was a cloud on the title and in 1801 James Kennerly, Jr., William Kennerly, John Fauber, Christian Fauber, and Martin Grove sued to clear the title. From this suit it is evident that Joseph Bloodworth, who obtained some 1,000 acres from Beverley in 1742, left his widow a life interest in the property. She subsequently married Thomas Kennerly. In their lifetime they sold the land to James Kennerly, but no deed was recorded. At the time of the suit James Kennerly Jr. was in possession of part of this property.¹⁴

Philip Kennerly was the first Augusta County native and the first member of his family to become a Methodist minister. Augusta County Court authorized him in January 1803 to perform marriages. Baltimore Conference assigned him to Rockingham Circuit as circuit preacher in 1803-1804. The stewards recorded a payment of \$27.34 in February 1804 to "Bro. Kenerley 2 mos. service as Married Preacher" and collected \$2 "By Philip Kenerley for Marriage fee". He was listed as circuit preacher at the February 1805 quarterly conference in Harrisonburg and continued through 1806. He also served churches in Bath County, where two men, both Methodists, were involved in a lawsuit, but "submitted the controversy to the decision of two of their clergymen, William Ward and Philip Kennerly." In 1807 Philip Kennerly left Virginia for Logan County, Kentucky. He remained an active Methodist circuit rider in Kentucky until his death in 1821.

Methodist Discipline forbade their preachers owning slaves and discouraged other members from slaveholding. In October 1804 Philip Kennerly liberated his slaves Mary, aged 32 years, Peter, aged 21, and two little girls, Hany, 8 years old, and Winny, 2 years old. Peter and the two children would have to wait until their 25th birthday to be free.¹⁶

Two other Kennerlys became Methodist preachers when Baltimore Conference admitted them on trial in 1813. Thomas Kennerly was the son of James Kennerly, Jr. and his wife Mary Harpine Kennerly. He was well-known for his evangelical labors, mainly in the Lower Shenandoah Valley. "On Winchester Circuit, under the labors of Thomas Kennerly, an honored name in the Church, more than 800 souls were during this and the past year (1817-1818) brought to God." Thomas Kennerly preached at the Rockingham Circuit camp meeting in August 1819 and began a notable revival there, while he was Rockingham Circuit preacher in 1819-1820.¹⁷

In October 1819 the Rev. Thomas Kennerly accompanied the Rev. Lewis R. Fechtig, the presiding elder, on a visit to Augusta County. In his journal Fechtig noted that at Staunton

There was powerful opposition by what is called the great of this place to their wives and daughters getting religion. They preached together at "Mr. W. Reynolds' near Waynesboro" where "Br. Kennerly invited up the mourners, and about twenty humbled themselves and five found peace with God." The next day Fechtig "preached the funeral sermon of Mrs. Kennerly, mother of Thomas, to a large number of hearers." The following day they preached at Port Republic.

Thomas Kennerly was a traveling preacher until 1822, when he became a local preacher in Winchester Circuit. He died at his home in Clarke County in 1853.¹⁸

Samuel Kennerly, licensed by Baltimore Conference in 1813, rode circuits for fourteen years. He returned to his Augusta County home in 1827 and was located by Conference in that year.¹⁹

The Kennerly family and other early Methodists in this part of Augusta County apparently worshipped with the congregation at Carthrae's Chapel at Port Republic. The Rockingham Circuit records do not list any class that could be located in this neighborhood in any consistent pattern. In 1803 William Dalton was a class leader both "at Cathrae" and "at Kelleys." The latter class had 40 members, wherever it was. Later in 1803 "Philip Kennerley's Class" and "William Dalton's Class" were listed together. In 1804 Philip Kennerly's class was described as "at J. Burgess." The following year there is a reference to John Burgess's class "in Augusta County." John Burgess and Lynsey Marshal are listed as class leaders, apparently in Augusta County, in 1804-1805.

A class "at Wainsborough" was first mentioned in January 1806, but did not recur in the Rockingham Circuit records until 1820. Separation of Augusta Circuit from Rockingham Circuit would explain its absence. A class "at J. Kennerley's" appeared in the records in August 1811. Nine years later in June 1820 "Jacob Kennerly's Class" and the "Class at Wainsborough" were both listed, but "Wainsborough" alone through 1822. Jacob Kennerly, Jacob Porterfield, and Charles Patrick appraised the estate of Christian Fauber, Sr. in 1824, so Jacob Kennerly's class was evidently in the area of Hildebrand Mennonite Church. The Kennerly family very likely kept up a Methodist presence in eastern Augusta County from the 1780s, but only now and again was a record of it made by the Rockingham Circuit stewards.²⁰

Methodism in Staunton

The beginnings of Methodism in Staunton are well-known. The Rev. James E. Armstrong summarized the familiar story in his History of the Old Baltimore Conference 1773-1857 published eighty years ago:

A blacksmith and wagon shop on Gospel hill was the humble place where the Methodist Society in Staunton had its beginning. A Brother Eagon owned the building and gladly furnished it for religious worship.²¹

Sampson Eagon served his apprenticeship to the trade of wagon maker in Hagerstown, Maryland and then moved to the Shenandoah Valley. He married Rebecca Yost at Tinkling Spring Presbyterian Church in 1796. When he died in 1849, his obituary in the Staunton Spectator said that "In 1803 he made a profession of religion and joined the Methodist Church." If the date was not an error, Sampson Eagon must have offered his shop on Gospel Hill to the Staunton Methodists several years before he actually became a member of their church.²²

Bishop Asbury did not record in his journal where he preached on his visit to Staunton in 1801. Five years later he preached in the Augusta County Court House. He never mentioned any Staunton Methodists by name.²³

William King's class at Staunton was first mentioned in Rockingham Circuit records in 1799. Augusta County Court authorized William King to solemnize marriages in 1798, so he was a local preacher by that time. Dr. William King was a steam doctor, a medical practitioner who believed in the Thomsonian system of reliance on botanical medicine and frequent warm baths. Standard medical practice at the time emphasized bleeding by lancets or leeches as the cure for virtually every disease.²⁴

Methodist circuit rider Henry Boehm visited Staunton in September 1800. With him was his father, the Rev. Martin Boehm, co-founder of the United Brethren in Christ Church. They stopped "in Stentown" and "took dinner with Bro. King." Boehm noted in his journal that Brother and Sister King "are both striving to get to glory." The visiting preachers spoke at one o'clock on Saturday afternoon and "Bro. King exhorted after, very powerful." The Rev. Henry Boehm accompanied King on a visit to a newly converted man named Grim. "After a little we went to prayer; the Lord's power was among us and we then went on rejoicing."²⁵

John Lattimer was class leader for a second Staunton class in 1803, in addition to King's class. The Staunton classes were grouped together with 48 members in that year. The "Black Class at Staunton" was listed separately in 1805. Wright Burgess, William King, Sampson Agan (Eagon), and William Hughes were all listed as class leaders for Staunton classes in November 1805.

This remarkable growth at Staunton, together with classes at Waynesboro, Young's, Cochran's, and McNear's, led to the creation of Augusta Circuit by the 1806 annual conference. Rockingham Circuit lost 144 white members and 31 black members between the 1806 and 1807 reports. Membership of Augusta Circuit probably accounted for much of the loss. There were only 260 white Methodists and 20 black Methodists in all of Rockingham Circuit in 1802. Between the 1802 annual conference and the 1805 annual conference a total of 677 adults joined the church in Rockingham Circuit.

Staunton Methodists bought a lot on Lewis Street from Jacob Swope and his wife in 1806 and erected a small brick church, the first of four church buildings on the same site. In 1809 John Greiner, Wright Burgess, William Kingsland, and Smith Thompson were trustees of the Staunton Methodist

Church. The story of Methodism in Staunton has been well told by Gladys B. Clem and nothing more need be added.²⁶

William King, the first class leader, was ordained a deacon of the Protestant Episcopal Church by Bishop James Madison on February 24, 1811. Augusta County Court authorized him to solemnize marriages in his new ministerial capacity in October 1811. Benjamin H. Brady and John Cooper were his sureties. The Rev. William King attended the 1812 Virginia Diocesan Convention as Minister of Augusta Parish in Augusta County. He was ordained priest by Bishop William White, Bishop of Pennsylvania, in 1813. Bishop William Meade described him as "A good old man, moving in the humbler spheres of life, remarkable for nothing but his consistent and inoffensive piety" who had "long been a member of the Methodist Church."²⁷

"Without a minister in residence" since 1777, the Episcopal Church in Augusta County "came close to extinction in the opening years of the nineteenth century," Katharine L. Brown wrote in her history of the Diocese of Southwestern Virginia. The Methodist Church was originally a renewal movement within the Established Church and the Sunday service prescribed by John Wesley for the American Methodists was a shorter version of the liturgy in the Book of Common Prayer. Some early Methodists, like William King, found the loss of the Prayer Book in the early nineteenth century painful and turned to the Protestant Episcopal Church.

In 1816 and again in 1818 the Rev. William King attended the Virginia Diocesan Convention, reporting a dozen communicants in his Staunton parish and an average eleven baptisms each year. He continued as rector of the Staunton parish until his death in 1819.

Bishop Meade did not think King's formal education adequate for a minister. George MacLaren Brydon observed that "In spite of Bishop Meade's comment, he seems to have revived the Church sufficiently to encourage the congregation to elect a vestry and call another minister." When Bishop Richard Channing Moore visited Staunton in 1820, the year after King's death, he wrote that "The church in Staunton appears to be in a flourishing condition."

Dr. William King, "remarkable for nothing but his consistent and inoffensive piety," was thus instrumental in organizing two important Staunton churches, Central United Methodist Church and Trinity Episcopal Church.²⁸

David McNair

Another early Methodist in Augusta County was David McNair. In September 1802, after preaching at William Young's, Bishop Asbury traveled on and "lodged at David M'Nare's; and next day came over the hills, crossing the branches of the Shenandoah, to Brownsburg." Rockingham Circuit records mention McNear once in 1805 and once in January 1806. In each case the stewards recorded a donation made by him personally, so he was evidently not a class leader and perhaps did not live close enough to be a member of another class.

David McNair was married in November 1786 to Betty, daughter of James Allen, by the Rev. William Wilson of Augusta Stone Presbyterian Church. His father-in-law James Allen Sr. made him his executor when he wrote his will in 1788. McNair was related by marriage to many of the prominent families in the northern section of Augusta County. He died in 1805, survived by his widow, five sons and four daughters.²⁹

David McNair's daughter Hannah was married to John Burgess, who was a Methodist class leader in Augusta County in 1804. His class was located at Mole-hill in the 1805 circuit record, so the family had evidently moved to Rockingham County.³⁰

The Naked Creek Church

In April 1807 Rockingham Circuit included a "Middle River Class" and a "Naked Creek Class," both mentioned for the first time in the stewards' book. Naked Creek recurred regularly thereafter. It was the only class in Augusta County that continued as a part of Rockingham Circuit after the creation of Augusta Circuit. In August 1808 it was identified as "Herron's Class N. Creek." Five years later, in August 1813, the records called it "Josiah Rankin's Class, Naked Creek."³¹

On February 6, 1813 Joseph Rankin and Samuel Rankin deeded one acre near Naked Creek "for the purpose of building a methodist meeting house" to James McCarland, Joseph Rankin, James Rankin, John Harshbarger, Samuel Rankin, and George Wolf as trustees. The deed was not recorded in the county court house, but retained by the church.³²

The Naked Creek Church was identified in the circuit records in June 1820 for the first time as James Rankin's class. This continued through 1822, the last records in the stewards' book. The Naked Creek Methodist Church continued to flourish beyond that date. A new church building was erected in the small town of Burke's Mills and more recently it was replaced by the present Bethany United Methodist Church.³³

United Brethren and German Methodists

In September 1800 Bishop Martin Boehm, co-founder of the United Brethren in Christ Church, his colleague Christian Newcomer, and Boehm's son Henry Boehm, a Methodist minister, visited Augusta County. According to Newcomer's journal, they first preached at "Peter Biber's in Augusta County" and the next day

We came to Staunton, called at the house of Br. King, a Methodist preacher, a sincere, affectionate man. Took some refreshments and rode to Christian Hess's, and to Henry Menger's, where a great meeting is to commence. We found many people collected; I addressed them, and Br. King spoke after me, then Henry Boehm. When the latter had spoken a short time, the power of God seemed to pervade the whole congregation. At night we held prayer and class meeting.³⁴

They had traveled about ten miles southeast of Staunton to the home of Henry Menger, who lived close to the later Bethlehem United Brethren

Church. Methodists William King and Henry Boehm preached together with Christian Newcomer. Boehm could preach in English and German, but one would suspect King preached in English. This was a Saturday and on Sunday morning Martin Boehm and William King again preached at Menger's. That afternoon they rode "to a Mr. Harr's, where I preached, and Br. King spoke in the English language." The next day they returned to King's house in Staunton and went on to Rockingham County.³⁵

By 1802, when Bishop Newcomer again visited the upper valley the United Brethren held their quarterly conference in Huffman's in Rockingham County. After the conference, he rode with Rev. George Geeting to "meetings at J. Domer's and Lewis Shuey's." The next day

A sacramental meeting commenced at Mr. Menger's; some had come from thirty to fifty miles. I spoke first. Br. Geeting followed. Parents and children cried for mercy.³⁶

Newcomer returned to Augusta County in September 1803, again to preside at the quarterly conference.

A quarterly meeting was held at Brobeck's in Augusta County. I preached first and rode to Mr. Menger's and spoke at night with convicting and converting power. A great multitude of people assembled on Sunday. Br. Geeting addressed the congregation first; I followed him. The power of God was signally displayed. A man fell to the ground and lay for three hours, and, when he recovered, he arose, praising God for what he had done for his soul. Many approached the Lord's Supper with streaming eyes. At night we preached in a schoolhouse; here also a great number entreated the Lord for pardon, many were happily converted.

The next day Newcomer and Geeting returned to Rockingham County.³⁷

Many of the people mentioned in Newcomer's journal had come to the upper valley in the late eighteenth century. Christian Hess, who evidently lived west of Staunton, died in 1809, leaving his wife Elizabeth, sons Joseph, John, and Christian, and daughter Elizabeth Noll. He was living in Augusta County by 1791, when he gave his consent for his son John to marry Mary Sensabaugh.³⁸ Henry Menker consented to the marriage of his daughter Mary to George Ruhl in 1799.³⁹ Lewis Shuey came from Lebanon County, Pennsylvania to settle near Bethlehem Church. His family provided funds to build the church. Lewis Shuey died in 1839 at an advanced age and is buried in the Glebe Cemetery.⁴⁰

The identity of "Peter Biber," Mr. Harr, J. Domer, and Brobeck is complicated by the fact that John Hildt, who transcribed and translated Newcomer's journal for publication in 1834, had no personal acquaintance with the individuals mentioned in the diary and had to interpret Newcomer's often abbreviated original as best he could. Thus Henry Menger appeared as "Mengen" or "Meng" in the 1834 and 1941 editions of Newcomer's journal. The other names may be similarly disguised.

What is clear from Newcomer's daily journal is the broad ecumenical spirit of the revival. The United Brethren evangelists were at first known as the nondenominational ("unpartheyische") preachers. Newcomer regularly met with Christian ministers of every denomination and worked with them in preaching the Gospel. Characteristically he noted of the October 1802 quarterly conference in Rockingham County:

The power of God was again signally displayed. At the administration of the Sacrament, you could perceive all distinction of sects lost in Christian love and Fellowship — Lutherans, Presbyterians, Mennonites, Baptists, and Methodists — all drew near the Lord's table in commemoration of the dying love of the Redeemer.⁴¹

It was easy for Christians quickened by this renewal movement to remain members of their original congregation or to seek the nurture of one of many evangelical denominations.

The Methodist and United Brethren movements did not of themselves break down ethnic and denominational identity in the upper valley. Other economic and social factors, notably migration and a lively land market, were at work. They did contribute to this process as men and women of different national and religious backgrounds joined new congregations.⁴²

Footnotes

- ¹ Elmer Clark, ed., *Journal and Letters of Francis Asbury* (Nashville, 1965), I, 759, II, 127-128.
- ² Augusta County Land Tax Assessment, Virginia State Library, Richmond, Va. Augusta County Deeds, 22:53, 27:28, 28:544. Howard McKnight Wilson, *The Lexington Presbytery Heritage* (Verona, 1971), 209.
- ³ Joseph M. Trimble, *Memoir of Mrs. Jane Trimble* (Cincinnati, 1861), 78.
- ⁴ Rockingham Circuit Stewards Record Book, 1798-1823. Asbury United Methodist Church, Harrisonburg, Va.
- ⁵ Clark, *Journal of Francis Asbury*, II, 305.
- ⁶ *Ibid.*, II, 360. Augusta County Land Tax Assessment, VSL.
- ⁷ Rockingham Circuit Stewards Record Book. Letter from Justice George M. Cochran, January 29, 1986.
- ⁸ Wilson, *Lexington Presbytery*, 231-232.
- ⁹ Augusta County Deeds, 56:75. Donna R. Huffer, "A History of Spring Hill," *Augusta Historical Bulletin*, XXI (Fall 1985), 110-116.
- ¹⁰ Augusta County Deeds, 56:105, 67:457.
- ¹¹ James E. Armstrong, *History of the Old Baltimore Conference 1773-1857* (Baltimore, 1907), 398. Lyman Chalkley, *Chronicles of the Scotch-Irish Settlement in Virginia* (Baltimore, 1966), I, 291. Rockingham County Deeds, Rockingham County Minister's Returns. Augusta County Land Tax Assessment, 1788, Virginia State Library.
- ¹² Augusta County Deeds, 26:286, 28:124, 48:577. The last mentioned is the deed for the church property.
- ¹³ Augusta County Deeds, 27:425, 26:90, 27:140.
- ¹⁴ Chalkley, *Chronicles*, I, 420, II, 30.
- ¹⁵ Augusta County Wills, 9:271. Rockingham Circuit Stewards Record Book. Chalkley, *Chronicles*, II, 207.
- ¹⁶ Augusta County Will Book 10:50.
- ¹⁷ William W. Bennett, *Memorials of Methodism in Virginia* (Richmond, 1871), 651, 660.
- ¹⁸ Lewis R. Fechtig, Journal, Lovely Lane United Methodist Church, Baltimore, Md. Armstrong, *History*, 398.
- ¹⁹ Armstrong, *History*, 399.
- ²⁰ Mrs. Edith Garrison of Port Republic kindly sent me copies of documents relating to Carthrae's Chapel, now Port Republic United Methodist Church, including Josiah Emmitt's class book. No Kennerly belonged to this class in 1811-1813. Rockingham Circuit Stewards Record Book. Augusta County Will Book 14:444.
- ²¹ Armstrong, *History*, 144-145.
- ²² Gladys B. Clem, *175 Years of Methodism in Staunton, Virginia* (Staunton, 1972), 4-6.
- ²³ Clark, *Journal of Francis Asbury*, II, 305, 515.
- ²⁴ Chalkley, *Chronicles*, II, 357. Joseph A. Waddell, *Annals of Augusta County* (Richmond, 1888), 277. William Meade, *Old Churches, Ministers and Families in Virginia* (Philadelphia, 1861), II, 322-323.

- 25 Henry Boehm, Journal, Methodist Collection, Drew University Library, Madison, N.J.
- 26 Rockingham Circuit Stewards Record Book. Clem, *175 Years*, 2, 5.
- 27 The Rev. E. Allen Coffey, Registrar of the Diocese of Virginia, kindly sent me references to King's ordination. Meade, *Old Churches*, II, 232-233.
- 28 Katharine L. Brown, *Hills of the Lord: Background of the Episcopal Church in Southwestern Virginia 1738-1938* (Roanoke, 1979), 32. Other citations sent me by the Rev. E. Allen Coffey.
- 29 Augusta County Will Book 7:422. Chalkey, *Chronicles*, II, 239, 283. Clark, *Journal of Francis Asbury*, II, 360.
- 30 Rockingham Circuit Stewards Record Book.
- 31 Rockingham Circuit Stewards Record Book.
- 32 Harold E. Skelton, *Weyers Cave's First Century* (Harrisonburg, 1974), 63.
- 33 Rockingham Circuit Stewards Record Book.
- 34 Samuel S. Hough, ed., *Christian Newcomer: His Life, Journal and Achievements* (Dayton, Ohio, 1941), 46.
- 35 David Franklin Glover, *Pictorial History of the Virginia Conference* (Staunton, 1965), 224. Hough, *Newcomer*, 46.
- 36 Hough, *Newcomer*, 66-67.
- 37 Hough, *Newcomer*, 74.
- 38 Chalkley, *Chronicles*, II, 296, III, 234.
- 39 Chalkley, *Chronicles*, II, 335. Rev. William King married them.
- 40 Herbert S. Turner, *Bethel and Her Ministers 1746-1974* (Verona, 1974), 49. Glover, *Pictorial History*, 224.
- 41 Hough, *Newcomer*, 67.
- 42 Twelve of twenty-four couples married by Rev. William King in 1799 had German surnames. They may not all have been Methodists, since King was the only clergyman in Staunton that year. Chalkey, *Chronicles*, II, 357.

IN MEMORIAM

Irvin Frazier*
George A. Hawpe
J. Hunter Shomo
Mrs. Raymond W. Watson
*Charter Member

NEW MEMBERS SINCE SPRING 1988

Ray C. Bosserman, Staunton, Virginia
Robert Brown, Swoope, Virginia
Joseph H. Burch, Napa, California
Hallie A. & Irene B. Fauver, Staunton, Virginia
Mr. & Mrs. Edward Franks, Los Angeles, California
Rozalia C. Hogg, Waynesboro, Virginia
Dr. Curtis W. Kennedy, Richmond, Virginia
James L. McAllister, Jr., Staunton, Virginia
R. Fontaine McPherson, Jr., Staunton, Virginia
Joseph Meyerhoeffler, Dayton, Virginia
Christine Naughton, Yorba Linda, California
Mr. & Mrs. James A. Russell, Jr., Staunton, Virginia
Thomas W. Starkey, Mount Sidney, Virginia
Mr. & Mrs. Joe F. Surratt, Jr., Middlebrook, Virginia
Mr. & Mrs. William F. Young, Staunton, Virginia

In Staunton during my memory you could----

Get meat from Mr. Bear, Mr. Ast, or from the firm of Catt and Frye.

Get fish from Mr. Herring or Mr. Peterfish.

Get flour from Mr. Wheat--the firm of Wheat, Plane and Naile did not sell hardware.

Get stockings from the firm of Swink and Legg.

Get bathing suits from Mr. Barth.

Get tombstones from Mr. Grimm, and the sexton at Thornrose Cemetery was Mr. Doom, who would dig a grave for you.

Get whiskey from Mr. Hogshead.

Three prominent lawyers were Messrs. Hanger, Coiner and Skinner.

In the Fishersville neighborhood prominent farmers were Messrs. Hill, Rock, Gulley, Fields and Meadows and Clay; there were also many Stumps.

Of course there were numerous Stoutamyers, Moeyerhoeffers, Hodeheffers, Hushhours, Gogenours, Drumhellers, Ridenhours.

One time there were three Dr. Sprinkels and four Dr. Hinkels; three of the latter were brothers and were named, Abraham, Moses, Samuel Homer, and Haller Hippocrates (the latter being our family physician for years).

Of course my dear friend, Emily Pancake, who had a cousin called Flap Pancake, married my friend Smith.

Betty Miller married Joe Wheat.

Brand's Mill is still standing on Christian's Creek.

From the Archives of the Augusta County Historical Society

